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PREFACE.

THE Order of Odd-Fellows has become, within a generation; a most extensive, and, in the estimation of those who are unacquainted with its inherent qualities, a most extraordinary association. Its success has been the cause of wonder and astonishment with those whose warped and *clannish* minds can see no good thing come out of Nazareth. It has been, from its incipency until the present moment—when it numbers two hundred thousand members—the subject of suspicion and attack, and has been ostracised by those who were wilfully ignorant of its character and intentions.

But the success of the Order has become an established fact, and therefore it has now very many warm friends of every name and creed.

We have in this little book explained, fully and clearly, for the edification of all, the theory and idea of Odd-Fellowship. We have attempted to

make the work useful as well as interesting. We have told all that it is proper to tell, but have revealed no secret—have explained no matter which the world should not know. Yet what has been said in these pages will be, *to the Order*, plain, and capable of a perfect understanding. We submit our labor, therefore, to our brethren, with a full confidence that it will be understood and appreciated.

It may be well enough to add, that the proprietors of this work, having been liberally remunerated in the publication of the Text-Book—which has succeeded beyond their most sanguine anticipations—have thus determined to indicate their sense of the appreciation of the Order by presenting what they believe to be a better, because a more convenient work, viz. a *Pocket Companion*. They have been, in fact, forced into this arrangement by the desire of numerous friends whom they are willing and anxious to serve.

THE PROPRIETORS.

Nov, 1863.

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NOTE.—In addition to the above, there are

THIRTY PICTURES,

which we deem it unnecessary to explain by name. They are such as Odd-Fellows—and *Odd-Fellows only*—will understand. As they will be appreciated, therefore, by their *spirit*, and not by their literal signification, we have deemed it proper that the brethren should be allowed to explain them *sub rosa*. F. D.



THE Odd-Fellows' Pocket Companion.

INTRODUCTORY EXPLANATION OF ODD-FELLOWSHIP

DESIGN OF THE ORDER.




THE Order of Odd-Fellows is a society of men for fraternal purposes; an association of individuals of various creeds and ideas, whose business it is, not only to alleviate each other's trouble in cases of necessity, but to cement themselves in the unity of Friendship, Love, and Truth: thus, it is not a mere pecuniary advantage, as many unfortunately understand it to be; its doctrine is, that in all the circumstances of life in which a brother may be placed, he is to receive the aid, the counsel, or the protection of his fellow-member, *not as a favor merely, but as a right.*

As the largest secret association of the age, it has accomplished more good, and dispensed more real blessings among men, than all similar societies. The command of its laws is, that it visit the sick, relieve

the distressed, bury the dead, and educate the orphan; and although it has now during thirty-four years, in these United States, obeyed this injunction, this has "been but a tithe" of its ministrations; for it has consolidated two hundred thousand individuals in a compact of good-will that has produced results the most desirable—has been the means, in a variety of ways, of so uniting the *hearts* of men that its blessings have been realized "like the dews of heaven, by the rich and the poor, the exalted and the humble."

ORIGIN OF THE ORDER.

 HERE has been much speculation as to the origin of the Institution of Odd-Fellowship. Some have dated it as far back as Adam, who was said to have laid the foundation-stone of the Order. Others intimate that it existed among the ancient Jewish priesthood, under the lead of Moses and Aaron. One says that it was organized in A. D. 55, among the Roman soldiers, and that its present name was suggested by Titus Cæsar, who called the brethren *Odd Fellows* because they knew each other by night and by day. It has been stated that the Order was established in the Spanish dominions in the fifth century, and that it was also introduced into Portugal in the sixth century, by King Henry; that in the twelfth century it was established in France, and afterward in England, by John De Neville, attended by five knights from France, who formed a "Loyal Grand Lodge of Honor" in London, which existed until the eighteenth century, in the reign of George III., when a part of them began to form themselves into a union, a portion of which remains up to the present day; that the Lodges which have arisen from

these several organizations are numerous throughout the world, and have been called at different periods "Loyal Ancient Odd-Fellows," "Union Odd-Fellows," and "Manchester Unity Odd-Fellows." I see no good reason why these historical accounts of the Order should be disputed, and am inclined therefore to believe that it emanated from some of the original sources above named. The Manchester Unity Association was introduced into the city of Manchester, England, about the year 1800, and from this we have American Odd-Fellowship, which now exists independent of that "Unity," and is called the "Independent Order of Odd-Fellows," under the jurisdiction of the Grand Lodge of the United States.

ORIGIN OF THE ORDER IN THE UNITED STATES.

THE actual commencement of Odd-Fellowship in America was in 1806. The first Lodge was opened in the old Shakspeare House, or tavern, in Fair-street, now Fulton, No. 135, between Nassau-street and Broadway, New York, on the 23d of December, 1806. The brothers who were mainly concerned in this association were William E. and John C. Chambers, John R. Thomas, William Dubois, George P. Morris, and others, some of whom are still living. This Lodge continued until 1822, (after having several times dissolved and revived,) when it became extinct. Prince Regent's Lodge was instituted in New York in 1816; and the next was Washington Lodge, No. 1, at Baltimore, in 1819—from which date the Order may be said to have been fairly and successfully commenced in this country.

Thomas Wildey was the actual originator and founder of Odd-Fellowship as it exists in America. He

arrived at Baltimore in the year 1818; and, having then been a member of the Order some twelve years, and enjoyed its advantages, he determined to establish it in the United States. He immediately consulted a brother, also an Englishman—John Welsh—on the subject, and they advertised for such members as might be in the neighborhood to assemble at a specified place. The result was the meeting of Wildey and Welsh, and John Duncan, John Cheatham, and Richard Rushworth, and the subsequent formation of a Lodge, which they called Washington Lodge, No. 1. It was organized at the house of William Lupton, sign of the Seven Stars, Second-street, Baltimore, Maryland, on the 26th of April, 1819. Afterward, Franklin Lodge, No. 2, was organized, and Henry M. Jackson, John Boyd, and John Crowder took an active part in the advancement of the cause.


Application having been made for a dispensation from the proper authority of the Order in England, the necessary documents were granted by the Duke of York's Lodge, Preston, M. U., and Washington Lodge received them on the 23d of October, 1820. This dispensation continued to be the warrant of authority under which the Lodge worked until, by a unanimous vote, it was surrendered into the hands of the Past Grands, and the Lodge received a warrant from the Grand Lodge* in its stead. Since that time (February 22, 1821) the Grand Lodge of the

* This was "The Grand Lodge of Maryland and of the United States," which was organized February 22d, 1821, as follows:—The body of Past Grands (comprising, it is presumed, those from Washington and Franklin Lodges) assembled, and surrendered the charter of Washington Lodge, No. 1, with all its powers, "*into their hands*," when the Grand Lodge was immediately organized and the Grand officers installed, Thomas Wildey being elected the Grand Master.

United States has been the head of the Order in America.* A dispensation, or charter, was granted to the Grand Lodge of the United States, May 15, 1826, by the Grand Annual Movable Committee, (the head of the Order in Great Britain,) confirmatory of the one granted by the Duke of York's Lodge, and authorizing the said Grand Lodge to conduct the business of Odd-Fellowship in America, *without the interference of any other country.*

In consequence of important changes in the work of the Order, by the English brethren, made without the advice or consent of the Grand Lodge of the United States, and in defiance of its frequent remonstrance, a *separation* between the Order in Great Britain and America was determined by the Grand Lodge of the United States, at the session of that body in 1842. Previously, however, to this decision, the American brethren had in vain exerted every reasonable effort to induce the Manchester Unity of Odd-Fellows to restore the ancient language of the Order. It is gratifying, however, that, though the *form* used by these two bodies is slightly diverse, they are united in *principle*; and that the objects they have in view, and the good they accomplish, are the mainspring of their motive and action.



GOVERNMENT OF THE ORDER IN GREAT BRITAIN.

N the kingdom, the entire body of the Independent Order is distinguished by the title of "The Manchester Unity of the Independent Order of Odd-Fellows," so called from its organiza-

* The Grand Lodge of the United States was organized as a separate and distinct body, aside from the Grand Lodge of Maryland, on the 15th of January, 1825.

tion and concentration of power in the city of Manchester. "The Grand Annual Movable Committee," consisting of representatives from districts in the ratio of one for every thousand members, is the sovereign depository of the power of the Order, not only in relation to the work, but also in reference to the entire detail of government, descending even to all the rules and regulations of subordinate Lodges, and leaving with them the isolated power of making by-laws not inconsistent with the enactments of the A. M. C. This body is constitutionally movable in its character and absolute in its powers. It assembles annually, in Whitsun-week, which is in England a period of universal holiday, at which time a Grand Master and Board of Directors are elected, all of whom must be residents of the city of Manchester. The Board exercises during the recess a supervisory jurisdiction over all the affairs of the Order; it usually expounds the laws, responds to all applications for instruction or advice, and heretofore was an integral part of a standing committee for the determination of all questions of grievance, subject to the final action of the Grand A. M. C. The propriety of a change of this form of government is, we are informed, under advisement.

ORGANIZATION OF THE ORDER IN THE UNITED STATES.

N the United States, the Order of Odd-Fellowship consists of two several branches, viz.  Lodges and Encampments. With the Degree of Rebekah, the Lodges comprise seven, and the Encampments three degrees. These, with the exception of degrees obtained through official service, embrace a entire work; the Royal-Purple Degree, of the

Encampment, being the highest and last. The cost of attaining these several degrees varies in different localities; but usually it does not exceed forty, and in some States it is less than thirty dollars. The qualifications required, are that the candidate must be a free white man, twenty-one years of age, of good moral character and sound health, and a believer in the Supreme Being, the Maker and Ruler of the Universe.

All Lodges and Encampments are, directly or indirectly, under the jurisdiction of the Grand Lodge of the United States, which body meets annually on the first Monday* of September, and specially, when necessary, at the call of the Grand-Sire. It is the supreme head of the Order in the United States, and is the source of all true and legitimate authority in Odd-Fellowship therein. It consists of Representatives, elected from each local or State Grand Lodge and Grand Encampment—one for any number of members under one thousand, within the jurisdiction of said several local bodies, and an additional one for any number comprising and exceeding one thousand—and of Past Grand-Sires, the latter of whom are admitted to seats, with the privilege of speaking and offering motions, but not of voting, unless they be Representatives.

Its elective officers consist of a Grand-Sire, a Deputy Grand-Sire, a Recording and a Corresponding Secretary, and a Treasurer, who are elected biennially, by the Representatives. The appointed officers consist of a Marshal, a Chaplain, and a Guardian. It transacts its business in secret; but any

* The time was changed at the last session, (September, 1852,) from the *third* to the first Monday.

Past Grand who shall have attained to the Royal-Purple Degree, and who is in "good standing," may, by special permission, be admitted to its meetings.

The State Grand Lodges and Grand Encampments are the heads of the Order in the localities where they are severally established. Three or more subordinate Lodges or Encampments—having been previously instituted by the Grand Lodge of the United States, and which are under its jurisdiction*—located in any State, District, or Territory, wherein reside seven Past Grands, or seven Past Chief-Patriarchs, in good standing, may petition for and obtain from the Grand Lodge of the United States a charter for a Grand Lodge or for a Grand Encampment. These consist of Representatives from the Lodges or Encampments, which usually comprise all the Past Grands, or the Past Chief-Patriarchs—and sometimes the Past High-Priests—of the subordinates. Their chief officer is a Grand-Master, or a Grand-Patriarch, who is elected annually by the Past Grands or by the Past Chief-Patriarchs. The State Grand Lodges and Grand Encampments have power to grant and revoke charters for subordinates in their several jurisdictions, and to make such laws as may appertain to the Order in their localities. No person, ex-

* Upon the petition of five brothers of the Order, in good standing, praying for a Charter to open a subordinate Lodge, or of seven Patriarchs for one to open a subordinate Encampment, in a State, District, or Territory where a Grand Lodge or Grand Encampment has not been established, the Grand Lodge of the United States will grant the same. Such Lodge or Encampment will be organized by a Past Grand, or a Past Chief-Patriarch, by authority from the Grand-Sire. Such petition, accompanied by the charter-fee, (thirty dollars,) must be forwarded to the Grand-Secretary of the Grand Lodge of the United States, at Baltimore, Maryland. The form of the petition is similar to that submitted to a State Grand Lodge.

cept a Past Grand or a Past Chief-Patriarch, is permitted to visit the Grand Bodies. Past Grands are of the Grand Lodges; Past Chief-Patriarchs and Past High-Priests of the Grand Encampments: these bodies are entirely separate and distinct from each other.

The subordinate Lodges consist of what may be appropriately called "THE PEOPLE:" from these, in a true and legitimate sense, proceed Encampments, Grand Lodges, Grand Encampments, and, finally, the "supreme head of the Order." They comprise a variety of minds; but, we may confidently say, they are of one *heart*. The chief officer of a subordinate Lodge is called a Noble-Grand; he is elected semi-annually; he has the control of the members and business of the Lodge. Other officers are elected and appointed to support and assist him in his duties. We have previously stated what qualifications are necessary to entitle a gentleman to membership. The manner of introducing candidates is as follows:—A brother of the Lodge proposes his friend, whom he must be willing to recommend. On the reception of the proposition, a committee is at once appointed, whose business it is to ascertain the character, age, condition of health, and standing of the applicant. If this committee, after due investigation, report that they believe him worthy, he is, on the week following such report, "balloted for;" and if three *black balls* appear against him, he is rejected—if not, he is elected. [In some States, *two black balls* are sufficient.] He may then be initiated to membership in the Lodge. (A brother of the Order, wishing to become a member of a Lodge, must present his card from the Lodge of which he was formerly a member, when his case must be referred to a committee, and

he must be reported on and balloted for in the manner above stated.) After a certain time, which varies in different States—usually a month—the brother is entitled to receive the first three degrees, and after a certain other additional season, the last two; these Degrees are granted by a vote of the Lodge, and conferred by a person appointed or authorized for the purpose.

The Encampments consist of brothers who belong to the Lodges, and who must have attained to the fifth or Scarlet Degree. No person can be admitted to membership in an Encampment, unless he be a Scarlet-Degree member, in good standing. Encampments comprise three degrees, which are considered by many the sublimest of Odd-Fellowship. Their principal officers consist of a Chief-Patriarch and a High-Priest, whose duties are to preside over, and perform the work of, the Encampment. No brother of the Order should be content with his advancement to the Scarlet, or final Degree of his Lodge; he should proceed through the Encampment to the last, or Royal-Purple Degree. Such elevation will entitle him to privileges and advantages of much value.

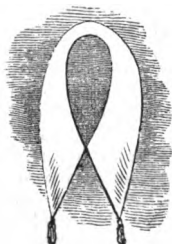
A new degree, for Ladies, called the “Degree of Rebekah,” was adopted by the Grand Lodge of the United States on the 20th of September, 1851. It was written by Schuyler Colfax, Esq., of Indiana. It is designed for all worthy members advanced to the *Scarlet Degree*, and for their wives. It is gratuitously bestowed on all qualified persons. It is conferred in the Lodge-room, usually at the close of the Lodge meeting, but sometimes at a meeting specially called for the purpose. The form for opening and closing this degree is prescribed by the Grand Lodge of the

United States. Ladies who receive it are to be invariably accompanied by their husbands throughout the ceremonies.

NOTE.—The Degree of Rebekah is an honorary degree, to be conferred, under the regulations adopted by the Grand Lodge of the United States, upon such Scarlet Members and their wives as may desire to receive it; but the officers of all Lodges which are in possession of the work ought to be in regular possession of the degree, upon the same principle that they are required to assume other obligations belonging to their official stations.

The annual P. W. of the Ladies' Degree should be given at the outer door, and the Lodge may sing any part of the Odes at the time that ladies are introduced by the Conductor.

Widows, (of brothers in good standing who may have deceased *after* the adoption of the degree, September 20, 1851,) if they still remain widows, may receive the degree in the Lodge of which their husbands were members, by the assent of the Lodge, and providing that other ladies with their husbands are also present for the purpose of initiation in the degree.—*Decisions of the G. L. of the U. S. at the Session of 1852.*



Part First.

THE LESSONS AND CHARGES OF ODD-FELLOWSHIP.

CHAPTER I.



AN important period of a man's life may that be considered in which he passes the threshold of Odd-Fellowship. The duties taught him, and the lessons inculcated throughout the progress he may make in the Order, will tend, if he be true to his nature, to his moral and intellectual advancement, and consequently to his happiness. He should therefore prepare his mind for the task he has undertaken, and determine to be attentive to the instructions he is about to receive. He will find in these instructions the voice of Wisdom and Truth; and he will see that whoever shall hear and obey them must be respected by the wise and good. They teach him his duty to his God, his country, his neighbor, his family, and himself; they show him how he may live in the enjoyment of a peaceful, contented mind—which is the highest wealth a mortal need desire; they demon-



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E 25

strate to him that "vice is a monster of such frightful mien" that it should be shunned and hated; they persuade him that there is, in fraternal union and love, the truest, sublimest pleasure; they lead him to obedience of the commands of his Divine Maker, in which he cannot fail to be blessed in life, death, and eternity.

2. For we are but shadows, floating for a moment over time, soon to be dissipated by the light of eternity. Our sight is darkened by ignorance, our understanding enthralled by passion. Void of wisdom, we know it not. Yet how brief is our life—how necessary that we should prepare for its close! How often are we called upon to shed the tear of sympathy over the grave of our fellow—how constantly are the ravages of the destroyer beheld amid the busy tribes of flesh and blood—perhaps in the very circle of relationship and friendship—changing joy into sorrow, the fairest spots into the gloomiest wastes, and severing the most endeared and tender associations! Indeed, man is surrounded by innumerable mementoes of his mortality. To-day he looks upon the coffin of the smiling infant; to-morrow he sees the youth, in the bloom of life and hope, consigned to an untimely grave; and again he follows one, who, after a long pilgrimage through life, has sunk, at length, to rest. Upon his own brow is stamped the seal of mortality; and he is ever reminded, by the inroads of decay upon his own system, of that time when he shall become a tenant of the tomb. "Man cometh forth like a flower, and is cut down; he fleeth as a shadow and continueth not;" alike in the moments of solitude and sadness, when the days of other years, and the forms of the departed, long buried in the stillness of the tomb, come over the mind with the vividness of reality, and in hours of triumph

and hilarity, when mirth and festivity are in the ascendant, he is checked and dismayed by the chilling presage of death, and thinks of the time when it shall be said of him, that he sleeps the sleep that shall know no earthly waking!

Yet death—which is the effect of SIN—if we seriously meditate upon the solemn admonition it affords, will teach us that our hearts should foster no EVIL—evil, which is the bane of society, and the fountain of all wrong; the progenitor of crime, hatred, and violence, whose fearful consequences must continue to afflict mankind, until the coming of that glorious day when—

“The lambs with wolves shall graze the verdant mead
And boys in flowery bands the tiger lead;
The steer and lion at one crib shall meet,
And harmless serpents lick the pilgrim’s feet;
The smiling infant in his hand shall take
The crested basilisk and speckled snake—
Pleased, the green lustre of their scales survey,
And with their forked tongues shall innocently play;
All crimes shall cease, and ancient frauds shall fall,
Returning JUSTICE lift aloft her scale,
PEACE o’er the world her olive wand extend,
And white-robed INNOCENCE from heaven descend!”

This will be the era of Universal Brotherhood, when the tears and woes of this world will disappear before the light of Benevolence and Peace.

8. In the course of years, many solemn changes pass before us. Man comes upon the scene of life; he flourishes, prospers, declines, and dies; but, if he be observant, he will see and profit by the lessons of life. One of these lessons will teach him that the good man will never be forsaken by his God, and that even his children will reap the advantages of his conduct. Thus, David said that he had been young, and was now old; yet he had never seen the righteous forsaken, nor his seed begging bread.



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E 29

Friendship, Love, and Truth, practised by man toward his neighbor universally, would make a paradise of this world. Then, indeed—

“No more should nation against nation rise,
No ardent warriors meet, with hateful eyes,
Nor fields with gleaming steel be cover'd o'er,
The brazen trumpet kindle rage no more;
But useless lances into scythes should bend,
And the broad falchion in a ploughshare end:
Then palaces should rise; the joyful son
Should finish what his short-lived sire begun;
The vines a shadow to their race should yield,
And the same hand that sow'd should reap the field.”

Friendship, Love, and Truth, if practised faithfully, are a safeguard against the ills of life. If we be actuated by these motives in all our transactions with our fellows, we shall be indeed happy.

4. Good conduct before the world will secure to us the esteem of the wise and virtuous. The example we show will have an important influence for good or ill. Faith and virtue are ever admired, even by the bad; falsehood and vice are despicable, even to those who practise them. We must be honest: “an honest man’s the noblest work of God.” In our dealings with mankind, and especially with our brethren, we should take nothing more than our due; in all things we should avoid the very semblance of deception. We should be honest to our neighbor by speaking well of him—and, if we cannot thus speak of him, by holding our peace concerning him. The calumniator cannot be a man of good faith; he is not to be trusted; he should be shunned as a leprosy. He is more to be despised than the thief; for—

“He who steals our purse steals trash;
’Twas ours—’tis his—and has been slave to thousands;
But he who filches from us our good name,
Robs us of that which not enriches him,
Yet makes us poor indeed.”

5. Men are not always what they seem. We may be greatly deceived in them. The poor man, with the rough, hard hand, and humble garb, may be good and generous, while another, with the manners and appearance of what the world calls a "gentleman," may be base and mean. We should, therefore, judge of men by their conduct, not by their appearance or profession. He who possesses a humane and a benevolent heart—who is willing to do good to his neighbor—who closes not his hand against his brother, is a true man, be his situation in life ever so humble.

Love is the remedy for all social evils. It is the fundamental principle of all good. We should make it our aim, our study. He who loves his God and his fellow, and by his actions proves his sincerity, is a blessing to his race.

Man, by his own evil passions, brings himself into a state of slavery more bitter than any human bondage. If he suffer himself to be led captive by them, he must at last be dragged to the lowest depths of wretchedness—misery—despair. He should, therefore, if under their control, seek to liberate himself from their grasp, ere their hold upon him become so firm that it cannot be shaken.

Man gropes his way through life in darkness and doubt; his reason and his moral nature are dark; until he acquires, by virtuous perseverance, a knowledge of himself, his duty, and his destiny. Then the light breaks in upon him, and he sees clearly the path he is required to tread.

The objects which so often excite men's passionate ambition are, when viewed in the light of mortality, so insignificant, that the reflecting mind will turn from them with disgust. It is far better to be an humble follower of the path of Virtue than to pursue

the *ignis fatuus* of Wealth, or Power, or Pleasure. These are evanescent and perishable; they elude our grasp; but Virtue, substantial and everlasting, will give us present enjoyment, as well as happiness eternal.

6. Man is a constituent of one universal Brotherhood, having come from the hand of a common Parent. He should not, therefore, wrap himself up in self, and refuse his good offices to his brother; for, without that brother, what would he be? what could he do? No human being can be "independent."

"God never made an independent man:
"Twould jar the concord of his general plan."

Under the comprehensive influence of Friendship, Love, and Truth, all the tribes and kindreds of the earth may meet and concentrate their energies for the good of the race of man. By it, all nations, tongues, and creeds may be brought to comprehend the motive for Fraternity.

FRATERNITY! This is our corner-stone. Upon its solid basis rests our superstructure. It teaches us to regard the great family of mankind as our brethren; children of one heavenly Father, the great Author of our existence, "in whom we live, and move, and have our being;" and that we should, in our conduct, reflect the image of that Father, after whose likeness Man was formed.

FRIENDSHIP, LOVE, and TRUTH!—fit warriors against vice in all its forms! **FRIENDSHIP** prompts the contest; **LOVE's** gentle influence will supply the weapons; **TRUTH** will consecrate the effort, and lead to victory.

Let us engage in this holy war; nor cease our battle until the world shall be conquered to our cause, and induced to enlist under our banner.



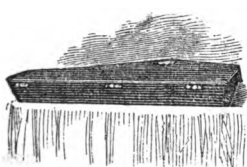
7. As Odd-Fellows, let us always remember those expressive words, that cannot be too deeply imprinted on our minds, "Thou, God, seest me!" For the eye of the Lord is in every place, beholding the evil and the good.

We may also, in this connection, remind ourselves that "a wholesome *tongue* is a tree of life;" that the SECRETS we have promised to keep inviolate will never be divulged, *except by a man devoid of the principles of honor.*

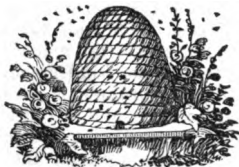


8. The command of our laws is, that we visit the sick, relieve the distressed, bury the dead, and educate the orphan. What our hands find to do in these respects, therefore, we should do cheerfully, with the whole heart; not grudgingly and unwillingly. True friendship goes out with alacrity to the service required of it: and heart and hand should go forth in

concert in the cause of suffering humanity; they must not be divided in their energies.

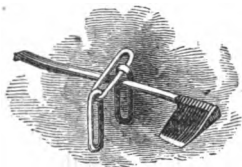


9. The decree of Heaven is, "Dust thou art, and unto dust thou shalt return." We all await the inevitable hour. What is our life? It is even a vapor, that appeareth for a little time, and then vanisheth away. Where are the myriads of the human family that have lived and figured on the earth? They all sleep with their fathers, and the places that once knew them shall know them no more for ever. Oh let us reflect—let us seriously meditate, my brother, on these monitors of "what we are sure to be, and what we may soon become."



10. The industrious man seldom suffers the agony of want. Even though his labors yield him but a trifle, he is content in the knowledge that he is doing what he can to support himself. The idler is an unhappy wretch who drags out a miserable existence.

While the sleep of the laborer is sweet and refreshing, that of the idler is restless and unsatisfying. No man can be happy unemployed. No matter how rich he may be, he must work if he would not be miserable. This is a law of nature—it cannot be successfully resisted. As members of this Order, we must **LABOR**, my brother; if not necessarily for ourselves, then for our fellows.



11. Friendship, Love, and Truth, the motto of our Order—how trite it has become—and how little is it understood and practised by many who make large professions! Yet what is it? *Friendship, Love, and Truth*, extended toward man by his brother universally, would make of this world a comparative paradise. It would turn aside half the ills that “flesh is heir to,” and produce an amount of happiness that would astonish mankind itself. Friendship, Love, and Truth, my brother, is no unmeaning expression. Practise them, and *you* at least will derive consolation from them. Do not imitate the theorizers, who preach our motto through their presses and from their rostrums, and who have none of its life and spirit; but go out among your brethren, and make them feel that you at least are no vainglorious boaster, whose thought is only for the loaves and fishes. *Perform* the offices of Friendship, Love, and Truth—do not merely *talk* about them.



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CHAPTER II.



NO man, however poor or despised he may be, is entirely friendless. The natural affections never completely die: sympathy will at least survive, and prompt exertion in behalf of the forsaken.

Yet the kindly sensibilities often become blunted by time, and the heart, hardened by selfishness, forgets the tenderness with which it was wont to regard the sorrows of the distressed. Associations for purposes of benevolence, or charity, serve to banish selfishness, and to keep alive and active the kindly sensibilities of the heart,

by enforcing an observance of social and humane duties.

2. We must, if we would be **MEN**, be sober, temperate, and chaste. The drunkard is a curse to himself, his family, his friends, and the world. He renders himself wretched in this life, and unfitted for the life hereafter. The intemperate man is only one step behind the drunkard; if he do not pause, he must shortly overtake him. The unchaste man must bring upon himself certain disgrace; he is a scandal to his kind, and shall be despised by the good and pure.

3. Benevolence diffuses a lustre at once around the benefactor and the object of his bounty; it is a

crown of glory to the meek and merciful of heart, and while it challenges the admiration of men, must secure the favor of him who said, "Blessed are the merciful, for they shall obtain mercy." If there is any thing that tends to exalt man in the scale of sublime virtue, and assimilate him to the Divine character, it is this. Benevolence does not consist in fair words only—it is not a mere name, but a *deed*; it is a duty to be performed from principle, and not from the excitement of mere pity. It will carry us to the abode of the sufferer, and it will seek out sensible, living objects, with the purpose and intention of relieving them, because it is a duty so to do.

4. Brotherly Love shall dwell among those who meet for purposes of Benevolence. Kindly sentiments for each other and for the world shall be enkindled in their hearts, and burn brighter and brighter throughout all time. If Benevolence, Brotherly Love, and Charity dwell in our breasts, and are exemplified in our lives, who can reckon the amount of happiness they shall bring? The fraternal relation is one around which cluster the best feelings of our nature; and he who becomes duly impressed with a sense of the obligations of this relationship, can neither be controlled by selfishness nor indifference. In the sacred chain that binds us, whatever link is touched by the hand of Violence or Corruption, tenth or ten thousandth, breaks the chain alike. Let there be no strife, therefore, between us, for we are brethren: yea, let us leave off contention before it is meddled with. We profess principles which shall destroy the stubble and the chaff of dissension, and refine the powers and faculties which constitute the dignity and glory of man.

Charity springs from the heart; it softens the

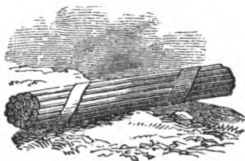
affections ; it brings to its dispenser pleasures the most sublime. The poor and the rich love him ; he is honored and respected at home and abroad. His home is the mansion of peace, and in all its relations he is blessed. He who is actuated by the heavenly influence of charity—who is deeply imbued with that spirit which not only “worketh no ill to its neighbor,” but which is constantly striving to do that neighbor all the good possible—is always pleased with any opportunity that may present itself for relieving the destitute. The man who has true charity looks upon the world of suffering humanity as the objects of his regard and care ; and so far as he may have the power or ability to relieve suffering, he performs the duty with pleasure.

Nor does Charity aim only at the alleviation of human misery. It strives also to *prevent* unhappiness. It watches with anxious eye the threatened ill, and throws up its protecting hand to avert the danger. It hesitates not to step aside from its ordinary course, to warn the object of its concern of any evil that may be, by such friendly warning, avoided. It throws its mantle over the faults and failings of humanity, and seeks to find excuses for those frailties, rather than to hold them up to the world’s view, to the injury of mankind : for it considers that men are at the best erring beings, and that as such they cannot avoid the failings incident to human nature. In a word, Charity, if its impulses were faithfully regarded, would change this world of gloom and misery to a paradise ; it would lead man to follow the golden rule of doing to others as he would wish others to do unto him ; and thus might the whole human family become united in the bonds of friendship. He who practises this charity, and teaches it

to others, shall be crowned with honor, and come down to the grave in peace, with the full assurance of a blessed future.



5. Innocence is one of the loveliest qualities which adorn human nature. The corrupt laugh at, and affect to despise it; but in their hearts they honor it. The temperate, the chaste, the benevolent, and the charitable, are beloved by the most abandoned wretches that disgrace humanity. Innocence of wrong-doing commends itself to all, and he who evinces it in his life and conduct may command the confidence of the whole world.



6. "In union is strength," is a common axiom. We must be united in this cause of Odd-Fellowship, not only in our corporate capacity, but in our DEEDS. A single individual, if he labor with a will, may accomplish much in the field of fraternity; but a



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host, united in solid phalanx in the service of Benevolence, may revolutionize the world. If the two hundred thousand Odd-Fellows we boast of in numbers were to go forth now, and put into practice what they profess—if they would labor with one heart and one mind in the highways and byways of life, how soon might their influence pervade the earth, crushing, withering, annihilating the demons of Avarice, and Lust, and Pride, and raising man to the high and holy estate for which his Maker designed him! Brother, forget not *your* obligations. Wait not for others, but do your part, though you may be but one rod in the bundle.



CHAPTER III.



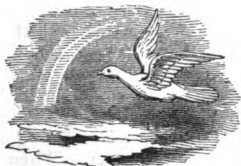
MUTUAL relief can be afforded by a union of men for the purpose of aiding each other in the time of distress, danger, or difficulty.

A system of mutual relief cultivates the sympathies and relieves the woes of men. That shame of dependence and alms-receiving which tingles in the manly cheek, and pierces with sharp agony the heart, is not the least of the keen pangs of poverty. Often and long will the natural pride of the sufferer lead him to pine and consume in secret, before he will let the world know the fact that the wan cheek and the hollow eye have revealed long before. Yea, at times shame will drive a man even to crime. He will not beg, be the consequences what they may; and the fierceness of hunger preying upon our tempted, frail nature, will nerve to the commission of foul deeds the soul that a short time before would have shrunk with horror from the idea. A system of mutual relief will prevent this crushing misery, and save the victim of it from despair a crime.



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2. In an association for mutual relief, men of all classes and conditions enter into a covenant, or contract, or bargain, to help and support, to protect and defend, to advise with and admonish each other.

Such an association is surely needed; for the strongest, the wealthiest, or the most prosperous man may, in a moment, be crushed by adversity.

There are many pleasing associations in the idea of a *covenant*. GOD himself has made a covenant with man; he has told us that the rainbow is the seal of that covenant; and he thereby assures us, through the patriarch Noah, that this earth shall no more be deluged by the waters. He also entered into other covenants with his people—evidences of his love and regard for them, amid their murmurings and disobedience, which prove the boundlessness of his goodness and mercy.

Covenants have existed in all nations, among all people. We find them in every walk of life. Men bind themselves to each other in various business relations: nations make treaties or covenants of peace; young men and maidens enter into covenants of marriage.

These, however, are mere compacts of business: the covenant of brotherhood is one more holy and

sublime ; it is designed to remove the obstacles that interpose between *the hearts of men*.

8. David and Jonathan pledged themselves in a covenant of friendship and love, the history of which is most interesting and affecting. David, an humble shepherd, without title or honors, and Jonathan, the son and heir of a powerful Hebrew king, were bound to each other in the equality of friendship by a tie which no power could sever. When the envious king, who was jealous of David, because of his noble and daring exploits, sought to kill him, Jonathan warned his friend of his danger, and determined to arrest it. "Now, therefore, I pray thee," said he to David, "take heed to thyself until the morning, and abide in a secret place, and hide thyself: and I will go out and stand beside my father in the field where thou art, and I will commune with my father of thee; and what I see, that I will tell thee." And Jonathan, in accordance with his covenant, did speak well of David to his father; he reasoned with him, and persuaded him, until he obtained a promise from him that David should not be slain. And he brought David to his father, and he was in his presence as in times past.

But the evil spirit of envy and jealousy came again over Saul the king, as he sat in his house with his javelin in his hand, and he sought to smite David to the wall with his weapon. That night David fled to his house, where Saul pursued him; but he escaped by a stratagem of his wife, and went to Ramah, where he met the prophet Samuel, who accompanied him to Naioth, in Ramah. Saul sent messengers after him there, and at length went himself, but the Spirit of God constrained both his messengers and himself, and protected David.



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David fled from Naioth, and came and said before Jonathan, "What have I done? what is my iniquity? and what is my sin before thy father, that he seeketh my life?" And Jonathan said unto him, "God forbid; thou shalt not die: behold, my father will do nothing, either great or small, but that he will show it me: and why should my father hide this thing from me? it is not so." And David sware, moreover, and said, "Thy father certainly knoweth that I have found grace in thine eyes; and he saith, 'Let not Jonathan know this, lest he be grieved:' but truly as the Lord liveth, and as thy soul liveth, there is but a step between me and death." Then said Jonathan unto David, "Whatsoever thy soul desireth, I will even do it for thee." And David said unto Jonathan, "Behold, to-morrow is the new-moon, and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third day at even. If thy father at all miss me, then say, 'David earnestly asked leave of me, that he might run to Bethlehem, his city: for there is a yearly sacrifice there for all the family.' If he say thus, 'It is well,' thy servant shall have peace: but if he be very wroth, then be sure that evil is determined by him. Therefore thou shalt deal kindly by thy servant; for thou hast brought thy servant into a covenant of the Lord with thee: notwithstanding, if there be in me iniquity, slay me thyself; for why shouldst thou bring me to thy father?" And Jonathan said, "Far be it from thee; for if I knew certainly that evil were determined by my father to come upon thee, then would not I tell it thee?" Then said David to Jonathan, "Who shall tell me? or what if thy father answer thee roughly?"

And Jonathan said unto David, "Come, and let us

go out into the field." And they went out both of them into the field. And Jonathan said unto David, "O Lord God of Israel, when I have sounded my father to-morrow any time, or the third day, and behold, if there be good toward David, and I then send not unto thee, and show it thee, the Lord do so and much more to Jonathan: but if it please my father to do thee evil, then I will show it thee, and send thee away, that thou mayest go in peace: and the Lord be with thee, as he hath been with my father. And thou shalt not only while yet I live show me the kindness of the Lord, that I die not, but also thou shalt not cut off thy kindness from my house for ever: no, not when the Lord hath cut off the enemies of David every one from the face of the earth." So Jonathan made a covenant with the house of David, saying, "Let the Lord even require it at the hand of David's enemies." And Jonathan caused David to swear again, because he loved him: for he loved him as he loved his own soul. Then Jonathan said to David, "To-morrow is the new moon: and thou shalt be missed, because thy seat will be empty. And when thou hast stayed three days, then thou shalt go down quickly, and come to the place where thou didst hide thyself when the business was in hand, and shalt remain by the stone Ezel. And I will shoot three arrows on the side thereof, as though I shot at a mark. And behold, I will send a lad, saying, 'Go, find out the arrows.' If I expressly say unto the lad, 'Behold, the arrows are on this side of thee, take them;' then come thou: for there is peace to thee, and no hurt, as the Lord liveth. But if I say thus unto the young man, 'Behold, the arrows are beyond thee,' go thy way: for the Lord hath sent thee away. And as touching the

matter which thou and I have spoken of, behold, the Lord be between thee and me for ever."

4. So David hid himself in the field: and when the new moon was come, the king sat him down to eat meat. And the king sat upon his seat, as at other times, even upon a seat by the wall; and Jonathan arose, and Abner sat by Saul's side, and David's place was empty. Nevertheless, Saul spake not any thing that day: for he thought, "Something hath befallen him, he is not clean; surely he is not clean." And it came to pass on the morrow, which was the second day of the month, that David's place was empty: and Saul said unto Jonathan his son, "Wherefore cometh not the son of Jesse to meat, neither yesterday nor to-day?" And Jonathan answered Saul, "David earnestly asked leave of me to go to Bethlehem: and he said, 'Let me go, I pray thee; for our family hath a sacrifice in the city; and my brother hath commanded me to be there: and now if I have found favor in thine eyes, let me get away, I pray thee, and see my brethren.' Therefore he cometh not unto the king's table." Then Saul's anger was kindled against Jonathan, and he said unto him, "Thou son of the perverse, rebellious woman, do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness? For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto me, for he shall surely die." And Jonathan answered Saul his father, and said unto him, "Wherefore shall he be slain? what hath he done?" And Saul cast a javelin at him to smite him: whereby Jonathan knew that it was determined of his father to slay David. So Jonathan arose from

the table in fierce anger, and did eat no meat the second day of the month; for he was grieved for David, because his father had done him shame.

5. And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him. And he said unto his lad, "Run, find out now the arrows which I shoot." And as the lad ran, he shot an arrow beyond him. And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, "Is not the arrow beyond thee?" And Jonathan cried after the lad, "Make speed, haste, stay not." And Jonathan's lad gathered up the arrows, and came to his master. But the lad knew not any thing, only Jonathan and David knew the matter. And Jonathan gave his artillery unto his lad, and said unto him, "Go, carry them to the city." And as soon as the lad was gone, David arose out of a place toward the south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept with one another, until David exceeded. And Jonathan said to David, "Go in peace, forasmuch as we have sworn, both of us, in the name of the Lord, saying, 'The Lord be between me and thee, and between my seed and thy seed, for ever.'" And David arose and departed: and Jonathan went into the city.

6. But Saul, bent on destroying David—for nothing could appease his malice or disarm his envious jealousy—pursued him still. David abode in the wilderness, in strongholds, and remained in a mountain in the wilderness of Ziph. And Saul sought him every day, but God delivered him not into his hand. And Jonathan went to David into the wood, and strengthened his hand in God; and said unto him,



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E 68

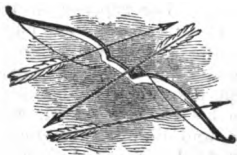
"Fear not, for the hand of my father shall not find thee; thou shalt be king over Israel, and I shall be next unto thee, and that also Saul my father knoweth." And they renewed their covenant before the Lord: and David abode in the wood, and Jonathan went to his house.

7. At length, (after David had generously spared his pursuer, whom he surprised while he was asleep within a trench, unarmed and helpless, and Saul, touched with this noble conduct, had acknowledged his sin and repented of his folly,) when Jonathan fell in battle, and death had broken the tie which bound these friends so indissolubly together, how deeply was the heart of David moved! "O Jonathan!" he exclaimed, "thou wast slain in thine high places! I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, *passing the love of women!*" Ay, "passing the love of women." For it was the love of friendship, pure, disinterested, holy; not a passion, but a deep, abiding principle, replete with sincerity and truth. In David's breast, it did not die with Jonathan's death. It followed Jonathan's seed.

8. David asked: "Is there yet any that is left of the house of Saul, that I may do him kindness for Jonathan's sake?" The reply was, that Jonathan had left a son, who "who was lame on his feet," and David sent for him and brought him to his palace, (for he was then king of Israel.) When the poor cripple, whom perhaps the world had neglected, came trembling unto his father's friend, and fell on his face before him, and did him reverence, "Fear not," said the king, "for I will surely show thee kindness for Jonathan thy father's sake, and will restore thee

all the land of Saul; and thou shalt eat bread at *my table* continually." And he accordingly directed that Jonathan's son should be put in possession of all that pertained to Saul and to all his house. "Thou, therefore," said he to Ziba, one of Saul's and Jonathan's former servants, "and thy sons, and thy servants, shall till the land for him, and thou shalt bring in the fruits, that thy master's son may have food to eat: but Mephibosheth, thy master's son, shall eat bread alway at my table." Now Ziba had fifteen sons and twenty servants. Then said Ziba unto the king: "According to all that my lord the king hath commanded his servant, so shall thy servant do."—"As to Mephibosheth," said the king, "he shall eat at my table, as one of the king's sons." And Mephibosheth had a young son, whose name was Micha. And all that dwelt in the house of Ziba were servants unto Mephibosheth. So Mephibosheth dwelt in Jerusalem; for he did eat continually at the king's table.

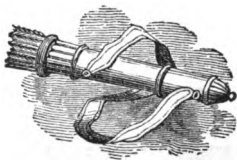
In this narrative of the love of Jonathan and David, we have a most happy and impressive illustration of mutual relief as the result of a covenant.



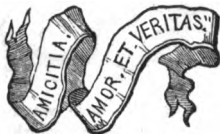


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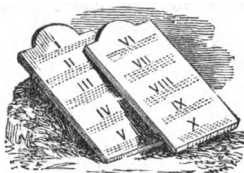
9. As the marksman prides himself on the certainty of his aim, so should we, in a higher and more noble sense, study to make our generous deeds *sure*. We must not perform our good offices at random, but so regulate and direct them as to render them serviceable at the proper time, and place, and circumstance. Thus, unlike the Indian, who desires his bow and arrows buried with him, that he may possess them in the happy hunting-grounds where the Great Spirit dwells, let us hope that the odor of our benevolent actions shall precede us, and trust that the influence of those actions shall be felt and realized after all that is mortal of us shall have perished.



CHAPTER IV.



WHOEVER will sacrifice his ease, his substance, or his life, to serve or save a friend, is truly actuated by the spirit of Friendship. There have been those who have offered their lives for their friends. There was one, also, who, to aid and deliver his persecuted race, abandoned all the pleasures and endearments of the world, and willingly endured privation, calamity, and trouble, through motives of love and friendship such as few men have felt or practised.



2. And God spake all these words, saying, I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

Thou shalt have no other gods before me.

Thou shalt not make unto thee any graven image,



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or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them; for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments.

Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold him guiltless that taketh his name in vain.

Remember the Sabbath-day to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the Sabbath-day, and hallowed it.

Honor thy father and thy mother; that thy days may be long upon the land which the LORD thy God giveth thee.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbor.

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

8. Our infinite Creator, who is the Soul of all true

Friendship, and the Source of all good ; who is abundantly worthy of our love ; and who may rightfully command our obedience—is the only proper object of our worship. He hath said, through the mouth of his servant : “ If thy brother be waxen poor, and falter in decay with thee, then thou shalt relieve him, yea, though he be a stranger or a sojourner, that he may live with thee.”

He requires us to sympathize with our brethren in distress, and to relieve them in their time of need.

4. “ Bright pages of history, like stars beaming out in the midst of the dark and stormy heavens, have reflected the lustre of Friendship, and exhibited its beauty. Who has not felt a thrill of unutterable sublimity when contemplating the heroic friendship of Damon and Pythias—the melting affection of Jonathan and David—the noble, self-sacrificing love of the great lawgiver of the Jews, who chose rather to share the wretchedness of his despised countrymen, than to enjoy the utmost favor of their powerful oppressors ? How beautiful, amid the havoc of war and the barbarous customs of the ancient world, shines forth the inimitable conduct of Tygranes, a prince of Armenia, who, when asked by his conqueror, Cyrus, ‘ What ransom do you offer for your life ? ’ replied : ‘ My possessions. ’ ‘ What for your wife ? ’ ‘ My life ! ’ was the prompt reply. Penetrated by the magnanimity of his conduct, Cyrus released him. On retiring from the presence of Cyrus, Tygranes inquired of his wife her opinion of the king. ‘ I did not see him, ’ was the reply. ‘ Not see him ! ’ cried the astonished prince. ‘ No, ’ she replied, ‘ I was so taken up with gazing on him who offered his life for my ransom, that I saw no one else. ’

“ Friendship is of every clime ; it blooms in every



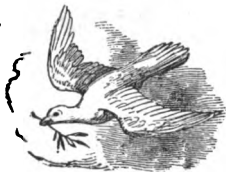
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soil of earth ; it sheds its sweets amid the snows of Caucasus, and cheers the Greenlander and Esquimaux, as they wander forth among their bleak hills and gaze upon the cliffs of their ice-bound shore ; it flourishes amid the sand-hills of the desert, and strengthens under a torrid sun ; its beauties are alike developed where winter first puts on her robes of snow, and where the green livery of summer is longest worn : gilding, by its influence, the darkest hours of human adversity : elevating human nature in the scale of being ; giving to the social affections their noblest impulses ; and alleviating, though it may not be able entirely to remove, the disquietudes and calamities of life. As old Memnon, touched by the genial light of the morning, sent forth spontaneous music, so does the human heart, under the influence of Friendship, until the soul feels the concord, and yields her functions to the enchantment. Its appeal is the voice of universal union to the islands of every sea and the inhabitants of every land ; and as it sheds its rays, rendered brighter by the teachings of that revealed truth which is working its healing miracles in the earth, it will exhibit new fields of moral beauty, like islands of glory in the sea of darkness, sending up a fragrance grateful to rejoicing heaven ; and, like the circlets on a summer's lake when agitated by a falling shower, it shall extend its borders and enlarge its dimensions, till it is lost in one vast circumference of light and life, that shall gird the earth around, and grasp in its ample embrace the universal family of man. This principle, in its personal and most extended bearings, we should practise. Men of all languages, of all religions, of the remotest nations, and of every habit and opinion, are by its influence united together in

one indissoluble bond of brotherly affection. The wild Arab of the desert, the haughty Chinese, the rigid Mussulman, the pious Christian, the polished courtier, and even the untutored savage, who roams his primeval forests free as his own mountain eagle, will, through it, greet each other as brothers, and do justice to that title by every endearing expression of love and good-will. In a word, it makes affectionate companions at home, and abroad introduces the stranger to a household of brothers.

5. As "the great lawgiver of the Jews" received his authority and was directed by the Almighty, so may you, my brother, by the same authority and direction, go forth as a leader in the cause of the oppressed. Under such guidance you may smite with power and effect the high, thick walls of Prejudice which shut man away from his fellow; you may protect him from the enemies which would enslave and crush him, by teaching him to follow the example and practise the precepts which the Jewish leader exhibited and inculcated.



6. The messenger of Peace and Good-will, of Promise and of Hope, what lot more happy—more desirable—than thine! "Like a tree planted by the rivers, that bringeth forth his fruit in his season, thy leaf shall not wither, and whatsoever thou doest shall



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prosper." Brother! be not wearied in thy progress. Go forth ever in the cause of Friendship—bear ever the olive-branch of Peace to the oppressed.



7. But while thou shouldst be harmless as the dove, thou shouldst also be wise as the serpent. Suffer no man—brother though he profess to be—to deceive thee by false tokens. All are not Odd-Fellows who take the name. All are not thy co-laborers who claim to be so. He who is selfish, or avaricious, or uncharitable, is not thy brother. Reform him, if thou canst, but discover not to him thy secrets. Do thy own work—make not *him* thy partner in it.



8. The Ark of the Covenant contained the sublimest instructions ever given to man. On these all just laws have been founded. On these have *our* laws been built. As those sacred deposits were the objects of respect and reverence by the Jews, so likewise, my brother, honor thou the teachings thus far impressed on thy mind, and act in conformity with the lessons thou hast learned.

CHAPTER V.



LET us not forget the truths we have thus far been taught. Let the memory of them be precious in our sight.

Do unto others as thou wouldst they should do unto thee; love thy neighbor as thyself; regard

all men as brethren: the children of the Creator are, in his eyes, equal—from the monarch on his throne, to the beggar in his rags—and Universal Love is what he requires.

The selfishness of mankind needs correcting. How many noble spirits have been quenched by the operation of the world's selfishness; how many bold aspirations checked; and how much misanthropy and ruin produced!

To cultivate a generous spirit of kindness—to wake up the sympathies and purge the heart from its selfishness—is the noblest mission in which man can engage; and he who would place an obstruction in the way of such a pursuit, can never have well learned the lessons of Friendship and Love. He who is bound up in the iron chain of bigotry—who is fettered by the influence of human creeds—whose head is filled with self-conceit—has a heart tame, cold, and indifferent, and will neither bind up the

wounds of the stranger, nor give shelter to the outcast, unless they yield themselves to his dictation.

Wherever man is found, in whatever situation of life, he bears his Maker's image; he is immortal; and, however poor, or even degraded he may be, in his soul are the signs of human equality. If thou canst do aught to promote his happiness, then, or canst relieve his wants, DO IT: it is thy duty. If there be a scheme of good, designed to meliorate his condition, engage in it with all thy heart, remembering that he for whom thou art laboring is thine own *Father's son*. Pause not to inquire his creed or his faith, his title or his condition; but consider that, with all his errors or imperfections, he is thy brother.

If men would all act thus, how soon would the lost communion with heaven be restored, and the reign of Love, Peace, and Joy be perfected on earth!

2. Divine Wisdom teaches us to love Mercy and Truth—to write them on the tablets of our hearts—so that we may find favor and good understanding in the sight of God and man. It teaches that the fear of the Lord is to hate evil; that pride, and arrogance, and the evil way, and the froward mouth, are to be avoided. They that keep the ways of Divine Wisdom shall be blessed. They that will hear her instruction, and are wise—who watch daily at her gates, awaiting her approach—shall find her, and live, and obtain favor of the Lord: but they that sin against her, by refusing to seek her, wrong their own souls; and, in hating her, shall perish.

3. Love your enemies; bless them that curse you; do good to them that hate you; and pray for them which despitefully use you and persecute you: that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil

and on the good, and sendeth the rain on the just and on the unjust. For if you love them which love you, what reward have ye? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the publicans so?

4. Permit not prejudice to control thee in thy dealings with thy fellow.

Blemish not thy good deeds by using uncomfortable words when thou helpest thy brother. Shall not the dew assuage the heat? So is a word better than a gift. Lo! is not a word better than a gift? but both are with a gracious man. A fool will upbraid churlishly, and a gift of the envious consumeth the eyes. Learn before thou speak: before judgment, examine thyself, and in the day of visitation, *thou* shalt find mercy.

When thou hast enough, remember the hungry; and think upon poverty and need.

Rehearse not unto another that which is told unto thee, and thou shalt fare never the worse. Whether it be to friend or foe, talk not of other men's lives; and if thou canst without offence, yet reveal them not. If thou hast heard a word, let it die with thee; and be bold—it will not burst thee.

Admonish a friend; it may be he hath not done it; and if he have done it, that he do it no more. Admonish thy friend; it may be he hath not said it; and if he have, that he speak it not again. Admonish a friend; for many times it is a slander; and believe not every tale. There is one that slippeth in his speech, but not from his heart; and who is he that hath not offended with his tongue? Admonish thy neighbor before thou threaten him; and not being angry, give place to the law of the Most High.



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5. A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him; and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, [of a race which the priest and Levite despised,] as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out twopence, and gave them to the host, and said unto him, "Take care of him: and whatsoever thou spendest more, when I come again I will repay thee."

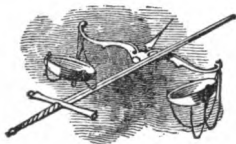
Which now of these three was neighbor unto him that fell among thieves?

6. Justice, temperance, and charity, are the duties of all men. We should be just in our dealings with our brethren and with the world. We should be industrious and honest. We should be kind in our demeanor to all with whom we have intercourse; we should compassionate sorrow; we should bind up the broken heart, comfort the disconsolate, and dry the tears of the bereaved.

We should be temperate. Wine is a mocker, strong drink is raging; and whoever is deceived thereby is not wise. The drunkard shall suffer many grievous evils, and come to poverty and rags.

We should be charitable, by doing with promptness and alacrity all the good in our power to our fellow-men. We should *teach* charity to others, both by

precept and example. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth.



7. Let us weigh well and truly our conduct and our actions, and suffer the balance to be a just one. The spirit of Justice will not permit us to impose false balances. If we have erred, therefore, we must not screen ourselves, but repent. Nor should we screen other delinquents, however much our sympathy may be excited in their behalf. He is most merciful who enforces justice on the evil-doer, for it is for the general good; better one suffer than many.



8 If thou art or shouldst become blessed with



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abundance, be thankful, not in words merely, but in *deeds*. If thou hast plenty and to spare, and wouldst be happy, give of thy abundance in the cause of Benevolence. So shalt thou greatly aid in carrying out the noble designs of this Fraternity.

CHAPTER VI.



ADIANT TRUTH, by its mild and heavenly influence, will light man's steps, through the benighted paths of error, to the lustre of unclouded day.

Truth is that grand virtue which deals plainly and honestly in all actions, without disguise, without falsehood, and without hypocrisy ; it comprehends all that is wise and good ; it is the vital spirit of every community which is well founded among men. Where the name of God is sanctified, where his ordinances are duly attended, where good laws are enacted against immorality, and those laws diligently executed—in short, where that celebrated rule is the standard of dealing, that every man do to others as he would they should do to him—these people may be truly said to execute judgment and seek after the truth. What eulogiums does not the world give, and give deservedly, to the lovers of truth? The man that

does good, and speaks truth, resembles the Deity, whose essential properties are goodness and truth; when a man has acquired a reputation for veracity, his word is taken implicitly—it has all the authority of an oath—and all receive what he says with a sort of religious respect. No man is greater in truth than he is in God's esteem.

Truth presents us with a rule to ascertain what Virtue is, and guides us into its personal possession. Virtue is the voluntary homage we pay to Truth, which thus becomes the basis of Virtue. Truth is essentially the only foundation of confidence, and confidence is the only bond of association among the wise, the good, and the intelligent. To it we are indebted for the whole sum of happiness enjoyed in time.

Truth mingles its unclouded perceptions of duty with the generous grasp of Friendship and the sympathizing voice of Love. It is the great law of their being and mainspring of their action. Its robe is the spotless vestment of sincerity, snow-white and lustrous; it is an attribute of Deity, and has been made attainable to man, that his race might be blessed and improved. Without it, society is like a world without a sun. There are the towering mountains, the broom-clad vale, the gushing fountain, the broad expanse of ocean lifting its foam-crested billows to the embraces of the skies, and laving with its waters the golden sands of a hundred isles: but over all rests the deformity of darkness. The mountain has no greenness; the lovely flower and the enamelled vale wear the hue of death; the waters sparkle not, and the golden sands on their island-gems send forth no lines of reflected light! Truth rises like the day-dod upon the scene, and every object is flooded with

beauty and loveliness; and a blessed influence is breathed through every portion of society. These three duties—Friendship, Love, and Truth—indissolubly joined in the teachings of our lessons, furnish the broad foundation upon which is erected those extensive plans of relief which distinguish associations formed for the purpose of uniting men in the bonds of brotherhood.

How vivid the contrast exhibited between the abodes of Error and those delightful habitations where Truth reigns in its unclouded beauty, and every tongue and every heart sweetly think and speak under the influence of its teachings! United in bonds of kindred feelings, Truth is, by every member of this vast and happy Brotherhood, loved, studied, embraced, and spoken for ever; and Confidence springs up in the soul, and claims its pure mansion as an eternal residence. Friendship, twin-sister of Confidence, joins hand in hand with deathless grasp; while Love, with links of holy Brotherhood, binds heart to heart in purified communion. From heaven God looks down with complacency, and sheds over all in rich profusion the enduring blessings of his favor.

2. A Fraternity whose broad foundation is Universal Brotherhood; which opens its doors of relief and sympathy to all; which teaches the sacred and sublime sentiments of Friendship and Love, and clothes its adherents with the dignity of Truth—will be owned of Heaven, and shall confer incalculable benefits on mankind.

Let us, then, BE TRUE to our professions. Let our walk and conversation in life be such that the world shall be compelled to acknowledge the sublime theory we teach. Thus shall we live in the enjoyment of

the blessed consciousness of having performed our duty to our Maker and our kind; and when the hour comes for us to leave this earth and join the vast Brotherhood beyond it, we shall be able to look back upon a life well spent, and prepared to meet Him who has taught us that love for our brethren here is a duty incumbent on the children of one heavenly Father.



3. What you have been told concerning the sacred deposits of the Ark of the Covenant, might be appropriately repeated here. The Word of God, the Book of books, is the source of all true wisdom, divine and human. It is a "lamp to our feet, a light to our path," and contains unerring directions and counsel for every phase, circumstance, and condition of life. Study it, my brother.



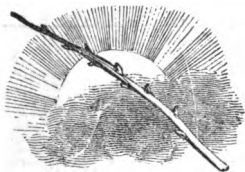
4. The sun is the emblem of power and vigor; the



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moon and stars are not only subordinate to it, but dependent upon it. **TRUTH** is *our* great light. If we, in the course of our pilgrimage here on earth, realize its power in our hearts, permit it to control our actions, and in our turn reflect its strength upon others' hearts, we shall be the noblest benefactors that ever blessed humanity. We must, as Odd-Fellows, be sincerely wedded to **TRUTH**. For our union with her shall survive, not only earth, but Time, the conqueror of Death.



5. And the **LORD** spake unto Moses, saying, Speak unto the children of Israel, and take of every one of them a rod according to the house of their fathers, of all their princes according to the house of their fathers, twelve rods: write thou every man's name upon his rod. And thou shalt write Aaron's name upon the rod of Levi: for one rod shall be for the head of the house of their fathers. And thou shalt lay them up in the tabernacle of the congregation before the testimony, where I will meet with you. And it shall come to pass, that the man's rod whom I shall choose shall blossom: and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you. And Moses spake unto the children of Israel, and every one of their princes gave him a rod apiece, for

each prince one, according to their fathers' houses, even twelve rods: and the rod of Aaron was among their rods. And Moses laid up the rods before the LORD in the tabernacle of witness. And it came to pass, that on the morrow Moses went into the tabernacle of witness; and behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds.

CHAPTER VII.

OF THE DEGREE OF REBEKAH, OR LADIES' DEGREE

§ 1. *Prefatory Remarks.*

THIS degree was adopted by the Grand Lodge of the United States, at its session in September, 1851, and went into operation with the year 1852. The Committee previously appointed to prepare it were Representatives Schuyler Colfax, of Indiana; Wm. T. Martin, of Mississippi; and E. G. Steele, of Tennessee. But it is understood that the Chairman, Bro. Colfax, is the author of the degree, as he has been from the beginning the earnest and able advocate for it.

All scarlet degree members of the Order, in good standing, and their wives, are eligible to this de-



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gree; and it is conferred on all such without fee or pecuniary charge of any kind; nor are any pecuniary benefits or dues connected with it. It must be conferred in the Lodge-room, but only at a special meeting for that purpose. And none but those who have received, or are about to receive it, are allowed to be present when it is conferred. The continuance in good standing of the ladies of this degree depends entirely on the good standing, morally or pecuniarily, of their husbands. It is the interest of every wife of an Odd-Fellow, of every member of his family, in fact, to see that he is "good on the books" of his Lodge; so that, in case of his being sick or disabled, or called away by death, they may not be deprived of the benefits and advantages accruing to them from his connection with the Order. This degree, and the manifest connection of his wife (through him) with the Order by it, will render this interest more manifest to her.

Any member of the fifth degree desiring the degree of Rebekah to be conferred on his wife, will make application accordingly; whereupon the N. G. will appoint a special meeting for that purpose, at a time convenient for the applicant, generally at the close of a regular Lodge meeting. The ladies being introduced into the anteroom, will there take off their shawls or cloaks and bonnets, for their own comfort and convenience. As there is nothing in the least degree offensive or improper in the degree, and, as it must be conferred wholly in the presence of their husbands and each other, none need feel the least hesitancy or timidity about entering the Lodge-room.

§ 2. *Of the Degree.*

1. As the degree is designed to unite the wives of members more intimately with their husbands in the work of Odd-Fellowship, we address our remarks to the former only.

2. No lady should assume the responsibilities of this degree who feels not a desire to devote herself for life, when her other duties will permit, to "visit the sick, relieve the distressed, bury the dead, and educate the orphan." She who feels this desire, and is resolved to follow its dictates, whatever the circumstances, or whatever the opinions of the world around her, is worthy to receive its honors.

3. Not only should such a resolve exist, but a determination to obey it in the true spirit of our Order, and of religion itself, quietly and noiselessly, like the droppings of the gentle rain, or the distillations of the silent dew on parched herbage and drooping flower. In Bible language, "Let not thy left hand know what thy right hand doeth."

4. Can you, *will* you thus promise to do good to your fellow-beings, as good should always be done by the votaries of our Order? Such is the path we have trodden. The malice of bigotry, the opposition of ignorance, the misrepresentations of prejudice assailed us at every step; but our Order pressed onward, not pausing even for defense, doing good for evil, giving blessing for curses, and even benefiting those who most aided to injure us. Will you walk with us in this path? Can you resolve to labor with us in such works of forbearance and love?

5. Before you answer, consider well. Our Order

scorns to receive unwilling vows. Though arduous and difficult its duties, they are joyous in themselves and rich in their compensations. We offer you no worldly honor for your sacrifices; for often the world knows not or understands not either your motives or your deeds. We can only promise our countenance and aid, the approval of your own conscience, the blessings of those you have succored, and the rewards of our Great Parent. Consider, then, what is involved in the duty of loving your neighbor as yourself. It may call you from the bowers of pleasures to the couch of the pained and suffering; from amid the joyous and gay to the abode of poverty and woe; from a social or domestic circle of peace and comfort to be a watcher through the weary night hours; to wipe the clammy death-sweat from the brow, or press with balmy hand the bounding pulse; to give the healing medicine, or speak calmness to the delirious thoughts; to pour oil into the flickering lamp of life, or close the fading eye as the last prayer bears on its wings the departing spirit into the presence of its God. Is this too much, too great a sacrifice for you? Then retire in peace; pronounce not the vows we ask!

6. You hear all this; you consider it well, but you waver not; you draw not back! Such is woman's courage and humanity! We welcome you, therefore, to duties so honorable, so peculiarly adapted to your loving hearts and sympathizing natures. Through long, long years you cheered us onward, rejoicing in our prosperity and blessing our labors. Advance, now, with us, by receiving this degree, which we have established as a pledge of our confidence in your goodness and fidelity.

7. Sacredly guard from exposure, by any means, the signs and words by which you may be known as a member of this degree, and demand aid and counsel from the brotherhood in seasons of difficulty, danger, or distress. Make full trial of those whom you would address, and confide in them only after careful and rigid examination.

8. These signs and words are never to be used in a light or trifling manner, or for purposes of mere curiosity. They are meant to be *useful*, and their utility makes them important. One of them is changed every year. So long as your husband retains his moral and pecuniary standing in his Lodge, it will be given you, annually, by him, or, in his absence, by the presiding officer of his Lodge.

9. Having united with our Order, we would direct and stimulate you, in the performance of the duties it enjoins, by referring you to illustrious examples in your own sex. And nobler specimens of humanity and true womanhood can nowhere be found, in past ages, than are named to us in the Book of books.

10. Behold the hospitality of the modest and graceful REBEKAH, readily ministering to the stranger and his thirsty, way-worn cattle. It was her characteristic when Isaac became her husband, as God had appointed; it remained hers when she was the aged mother of a family. Mark the confiding piety of THE WIFE OF MANOAH, encouraging her husband to trust in God, and herself to hold converse with the Angel which gave her promise of Samson. Also, the devotion of HANNAH, dedicating her child Samuel unto God from his infancy. See, also, the zeal and courage of patriotism in DEBORAH, the

widow, who was a bright star of hope in her country's trouble, and at whose word, it was said, "the stars in their courses fought against Sisera." And the self-sacrificing love of countrymen, so like that of Moses, by whom was it better evinced than by the queenly ESTHER?—risking station, and life even, to save from massacre her father's people. The steadfast filial piety and devoted affection of RUTH fills one of the most beautiful biographical narratives of the Bible. How tender and how beautiful her language to her widowed and childless mother-in-law, Naomi! "Entreat me not to leave thee: for whither thou goest, I will go; where thou lodgest, I will lodge: thy people shall be my people, and thy God my God. Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me." Consider also the virgin prophetess, MIRIAM, the sister, the almost mother, of Aaron and Moses. From the hour in which she watched over the latter, as he was rocked by the waters of the Nile, to the hour of her death, she proved herself a noble, high-minded, generous, brave, loving sister and woman. And thus, from SARAH, the wife of the Friend of God, and the mother of patriarchs, down to MARTHA and MARY, to the women who watched when the disciples fled, to DORCAS who cared for the poor, the history glows and brightens with woman's worth and loveliness. Before these, how the glory of Cleopatra and Aspasia, of Elizabeth of England, or Catharine of Russia, "loses, discountenanced, and like folly shows." We, therefore, hold up for your imitation the goodness of those whose modesty and worth, whose domestic and public virtues, prove them *women indeed*.

11. For woman's work is to do good. Men need banding together, to stimulate their better affections; but in woman, benevolence and humanity are spontaneous.* In entering into closer union with our Order, therefore, you need only follow, as before, the promptings of your ever-ready sympathies to perform its duties and fulfill its obligations. In your families and neighborhoods, wherever misery can be relieved, want supplied, or sorrow consoled, there is the work of a daughter of Rebekah.

12. And in return for the aid you bring us, we pledge duty and devotion to you. For at no time has woman been excluded from our cares or labors. Rather for her has our Order been founded and improved. For wife and children, rather than for

*The great traveler, Ledyard, truly says: "I have observed among all nations that the women . . . are the same kind, civil, obliging, humane, tender beings; that they are ever inclined to be gay and cheerful, timorous and modest. They do not hesitate, like man, to perform a hospitable or generous action; not haughty, nor arrogant, nor supercilious, but full of courtesy and fond of society; industrious, economical, ingenious; more liable, in general, to err than man, but, in general, also more virtuous, and performing more good actions than he. I never addressed myself in the language of decency and friendship to a woman, whether civilized or savage, without receiving a decent and friendly answer. With man, it has often been otherwise. In wandering over the barren plains of inhospitable Denmark, through honest Sweden, frozen Lapland, rude and churlish Finland, unprincipled Russia, and the wide-spread regions of the wandering Tartar, if hungry, dry, cold, wet, or sick, woman has ever been friendly to me, and uniformly so; and to add to this virtue, so worthy the appellation of benevolence, these actions have been performed in so free and so kind a manner, that, if I was dry, I drank the sweet draught, and, if hungry, ate the coarse morsel, with a double relish."—*Sparks' Life of Ledyard*, 252.

self, has the husband and the father given it his labors and his means. For them has the largest portion of our benefits been provided. When her partner in the household is laid on the bed of sickness, for her we pay the benefits. When she is weary with watching at his bedside, we send brethren to relieve her. When death removes him, we give her double what he is allowed when she is taken away. And when the widow's home is hers, with its loneliness and gloom, strong hands and warm hearts form a protection around her, to supply her wants, and cherish her and hers, for the sake of him to whom they pledged a love—

“Fading not when life has perish'd,
Living still beyond the tomb.”

But now, more than ever, if possible, do we pledge our means, resources, and powers, to promote your welfare and secure your interests.

13. You learn, then, that our *Odd-Fellowship* is a unity of hearts and purposes to resist the heartlessness and selfishness of the world around us. Having become one with us and of us in that fellowship, and assumed our obligations, we can better demonstrate to you that our greatest duty and highest aim is the promotion of a practical, loving fraternity of mankind. For the entire human race is but one family, not only physically, but spiritually; not only theoretically, but really and truly. Each member, therefore, is bound to aid the rest. Our mission is not a narrow one. “None of us liveth to himself.” We are created and placed here to labor for our fellow-men, to advance our age, elevate our country, and improve our race.

14. With such teachings within our Temple, leading to corresponding practices without, our Order will withstand all the shocks of opposition and the changes of public opinion, and grow firmer and stronger in its moral power, until "the wreck of matter and the crush of worlds" changes our theater of action to one of repose, our labor to reward.

§ 3. *Regalia of the Degree of Rebekah.*

The regalia of this degree (*out of the Lodge*) is a *pink and green ribbon intertwined and twisted together*, which may be worn as a bow, collar, bracelet, or as a trimming on any part of the dress, according to the wearer's taste and fancy.

§ 4. *Colors of the Degree.*

The colors (for there are *two*) of this degree are *pink* and *green*, whose emblematic significations have already been explained in our remarks on the Covenant Degree and the Degree of Remembrance, to which the reader is respectfully referred.

§ 5. *Emblems.*

The Grand Lodge of the United States attached no special emblems to this degree. Our lady readers can find, in the symbolical language we have unfolded in the other degrees, not a few which may be chosen as mementoes of duty and encouragement. And every female example of the Old Testament, to whom we have referred them, will furnish an abundance in her eventful history.

Odes for the Degree of Rebekah.

OPENING ODE.

Brethren of our mystic Union—
Sisters of our social Band—
Here in peaceful, pure communion,
We at FRIENDSHIP's altar stand.

Love unfurls her banner o'er us—
Truth will guide us on our way—
Faith illumine the path before us—
Hope a future bright display.

CHARITY, that faileth never,
Falls to worship at her shrine;
Here we bow and pledge forever,
Labor in her cause divine.

When the clouds of sin and sadness
Shroud in gloom the weary head,
There in peace, and joy, and gladness,
Shall the light of Love be shed.

CLOSING ODE.

Good night! a truthful, kind adieu;
"May joy be with you all,"
Who here the social bond renew,
And love our sacred hall.

Good night! Our Order's triple chain,
Keep ever strong and bright;
Each evil act and thought restrain,
Adieu! Good night! Good night!

[A Lodge may, at its option, sing any of our Odes at the time that ladies are introduced for instruction in this degree. A repetition of the Opening Ode is most appropriate.]



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CHAPTER VIII.



REJUDICE imposes upon the minds of men restraints which lead to unnecessary ill-feeling, and prevents that union of hearts which is essential to true happiness.

Hospitality to the stranger is a duty enjoined by God, who teaches us that, as he is the Father of all men, we are not to pause to inquire our brother's faith, or creed, or nation, before we render him the sympathy or aid he may need.

God's commandments, as delivered by him to Moses, embrace every duty required of us by our Maker. He who obeys these may claim to be a true **MAN**.

2. Virtue is the rule by which our lives should be governed. "The good alone are great." Virtue can never die. It will live and flourish throughout the eternal ages of God. When green wreaths shall have faded, and glorious monuments of human skill have perished—when the weapons of victorious battle shall have been broken, and the sounds of the poet's lyre have died away for ever—**VIRTUE** will stand, high above all earthly power and fame, the essence of all that is good, and great, and glorious. "Virtue alone is happiness below." It gives joy which

none but he who practises it can understand. Its influence is felt and acknowledged, even by the bad. It will be the crown of age, the honor of manhood, the guardian of youth; it will be our guide in prosperity, and solace in affliction. It will give us here on earth the truest happiness, and prepare us for the future state of being to which we are hastening.

3. The patriarchs practised virtue in its sublimest sense. The world would be better and happier were it to imitate the purity of those simple-minded and truly honest men. They were united as one family: no jealousy, discord, or envy interfered among them to make them discontented or miserable. Pride—that bane of humanity—had no existence among them. Hospitable, generous, loving, and faithful, their example is one which we may and ought earnestly to follow.

He who succors the distressed; who gives food and rest to the hungry and weary; who comforts the broken-hearted, and raises the fallen, shall enjoy a pleasure far more desirable than wealth, or power, or fame.

If our brother offend us, let us remember that he is weak and erring, like ourselves, and that it is far better to treat him kindly, and to tell him of his fault in the spirit of friendship, than to rise up against him in the spirit of hatred, and attempt to crush instead of to reform him. *If he repent, let us forgive him.* “To err is human; to forgive, divine.”

He who will *not* act thus, is no true Odd-Fellow. He may dwell among us; he may be elevated to the highest rank; he may be regarded as rich, or wise, or talented; but none of these can make him an Odd-fellow in the true meaning of the title. If he be,



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as a man, implacable and malicious, he can *not* be a friend or a brother.

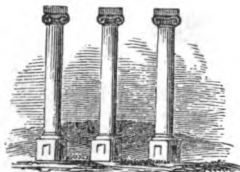


4. Let thy offerings, brother, be submitted in all simplicity and purity of heart. Imitate the patriarchs. Worship thy Maker in spirit and in truth. Call on him frequently—thou hast need of his guidance. Approach his altar in the spirit of humility and of love, and ask his blessings, not only on thyself, but on thy neighbor. So shalt thou find favor in his sight, and insure his countenance and support.



5. The patriarchs of old, who dwelt in tents, whose employment was that of shepherds, and who passed their lives in the inculcation of the social virtues, were a happy because they were a good people. Brother, imitate their pure example, and thou

shalt find the contentment which they so richly enjoyed.



6. Brother, have "Faith in God, Hope in immortality, and Charity to all mankind. 'The greatest of these is Charity;' for our Faith may be lost in sight; Hope ends in fruition; but Charity extends beyond the grave, through the boundless realms of eternity." The chief pillar of the temple we have reared is therefore Charity; remember, then, that on this mainly depends our superstructure, and fail not, faint not in the practice of this Godlike virtue.





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CHAPTER IX.



ALL things whatsoever ye would that men should do unto you, do ye even so unto them.

Shall a man, a unit in the universal kingdom of God, stand aloof from his fellow-unit because he may not be of the same faith or nation as himself?

Nay! The question must not be, "Is he a Christian, or is he a Jew, or a Mohammedan? Is he a European or an American, an Asiatic or African?" but, "Is he a MAN AND A BROTHER?"

Human prejudice and intolerance are and have ever been the causes of more misery in the world than all other evils combined. Be it our duty to destroy their power, by asserting and maintaining the high birthright of humanity—by regarding and treating our brother as our equal, the child of our own benevolent Father, created in like form, and bearing the same image as ourselves.

2. Let us "be just and fear not." Let us be honest. Let us never hesitate to avow our principles. Let not fear of man induce us to falsehood. Conscience should be permitted always to govern us; and as it directs, so should we ever act.

The evils that afflict our brother should be regarded as in a measure our own. If we injure him, we shall also injure ourselves. Whatever directly affects a member of the body, must remotely affect the entire structure. Man's misfortunes are our misfortunes, and his sufferings are ours.

3. Mankind are divided into numerous sects and parties, each of which holds opinions peculiar to itself; and, however absurd, or even ridiculous, each may seem to the other, its adherents are mostly sincere and firm in their belief. The Christian's faith in Christ is not more earnest and positive than the Jew's in his expected Messiah, the Mohammedan's in his prophet, or that of the Chinese in the object he worships as a representation of the Deity. All these, though holding opinions the very antipodes of each other, are satisfied that they are correct, and can produce arguments in support of their theory, which, in the estimation of those who practise it, are clear and conclusive.

Christendom is itself divided into scores of sects and parties, many of which, though they profess to agree on the most important principles of Christianity, are so heartily opposed to each other, that they are in constant controversy; and to the disgrace of that pure and peaceable spirit of love by which they claim to be governed, they too often conduct their disputes with a bitterness and rancor that would much better become the men of "the world" than the servants of One whose gentleness and forbearance were among the most prominent characteristics of his eventful career on earth: for he not only exhibited in his own person the utmost forbearance toward those who were opposed to him, but gave the most positive directions to his followers to *love* even

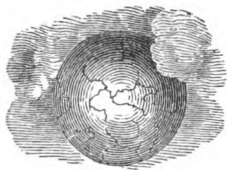
their enemies, and to extend to all men the rights which they claimed for themselves.

As no two countenances among the thousand millions of the race of man now on earth are alike, so perhaps no two in this vast multitude of minds think alike. Difference of opinion, on religious subjects especially, has always existed, and will be likely to continue to divide the hearts of men until the reign of the sublime principle of Universal Brotherhood shall have been established on earth. Should we despise our brother for this "difference?" Nay! for he has the same right as ourselves to the enjoyment of his peculiar opinion, and may maintain it in opposition to the opinions of the whole world.

4. "God is no respecter of persons." St. Peter said to Cornelius and others who had assembled to hear him: "Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath showed me that I should not call any man common or unclean." God had exhibited to Peter, in a vision, that what He considered as worthy of regard, man should not shun or despise. He had taught him in a manner which, as a Jew, he could not misapprehend, the sacred principle of TOLERATION.

5. When the golden rule shall have exerted its power, and obtained its dominion over the world, men of all creeds and nations shall sit together in love, and the light of knowledge and of pleasure shall shine around and about them. Then the descendants of Abraham, and the followers of the Crescent, and the worshippers of Christ, shall commingle in one happy family, knowing no diversity of faith or creed. Then a calm repose shall have come upon the elements of strife: "no sigh nor murmur

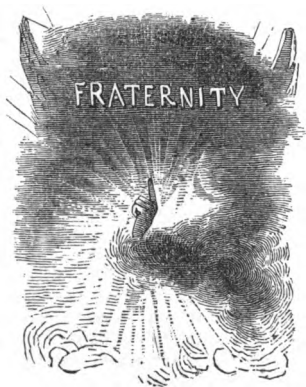
the wide world shall hear," and the tears of sorrow shall be changed to those of joy. Then shall man hail his brother with fraternal greetings: then shall Falsehood be driven from the earth, and the race of Adam form a universal band of Brotherhood: then shall one law—and that the law of Love—bind the nations by a golden chain which no power of darkness can ever break asunder.



6. Let us exert *our* utmost endeavors to hasten this most desirable period. Let us conquer the world to its own peace, by compelling it to aid us to establish the glorious reign of the GOLDEN POWER.

The globe is the field of our labor. We should not pause in our efforts until the whole world shall be made happy. We should carry our Benevolence and Friendship into every corner of the wide earth, and into the remotest islands of the sea.





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CHAPTER X.



WE live in a world of change, of sorrow, and of pain: the emblems of decay and death are thick around us; the stout arm of roseate health falls powerless before the ravages of disease. The strong and the mighty, who to-day "laugh at the shaking of a spear," and defy the tempest and the storm, may to-morrow be as helpless as the puny infant on its mother's breast. He who stands forth, nerved to toil, with the bloom on his cheek, vigorous as the oak of Bashan, may soon "fade as a leaf." We are subject to sickness, to misfortune, and to death.

But we must struggle on, though beset with danger, toil, and strife, through the wilderness of this world, to our DESTINY. Let us, therefore, be stout of heart, and determine, through faith and energy, to overcome the obstacles that lie in our path. Let not fear or discouragement cause us to turn back, after we shall have once entered upon our journey. Let us take Honesty for our guide: however rough or uncouth he may seem, or whatever abuse may be heaped upon him by those who love him not, if we cling to him and follow him, he will assuredly bring us at last to a peaceful and pleasant abode.

2. Life's journey is indeed eventful. It is full of difficulties. We must beware how we proceed in it. We must take the true path, as pointed out by our guide. Strait is the gate, and narrow the way, that leadeth to life: alas! there be comparatively few that go that way!—but along the broad path that leadeth to destruction, what multitudes rush! Yet, throughout and at the end of the one are peace, and joy, and pleasure; while in the other, beautiful though it may seem to the eye, are turmoil, and sorrow, and pain. Death in its most frightful shapes—not physical, but moral death—lurks constantly by the wayside; and the fiends of darkness skulk at every turn, to lead and drag their victim to ruin and despair. Brother! take the narrow path; it will lead thee to bliss: pursue not the broad road, enticing though it be; it will lead thee to perdition. Follow thou thine honest guide, who will shun the siren way as he would the pestiferous breath of the fiends of hell!

3. The road through which thou art journeying may be a rough one. Difficulties may crowd around thee to impede thy progress. The path may be filled with obstacles that would intimidate a weak spirit. Indeed, at times, it may be a cheerless and dreary way. It may be, even, that in following it, poverty and want shall beset thee: but keep up thy spirit; look not at present ease, which is but for a moment, but rather at the future rest, which shall be everlasting. Turn not to the right hand nor to the left; make no false step in thy career; avoid the darkness of error: be thou a TRUE MAN.

Brother! if thy heart be stout and thy faith
 shalt make thy way to the glorious goal
 set. Yet, the farther thou proceedest on

thy journey, the more the energies of thine enemies will be put forth to entice thee to thy ruin. The pleasures of the world, in the forms of Mirth and Revelry, of Wine and Woman, of Pride and Ambition, of Wealth and Power, of Worldly Fame and Glory, will be presented before thee in their most tempting blandishments. Oh, heed them not! they will afford thee an uncertain and brief pleasure, and forsake thee in thine hour of greatest need. They will leave thee when thou shalt most require consolation, and abandon thee to a repentance that shall be too late to serve thee, and a despair that shall be full of horror!

Thy time, indeed, is too brief to permit of thy delaying, to dally with the pleasures that surround and entice thee. Behold, how soon the years are gone! behold how rapidly thou art travelling! The light of life with thee is already waning—soon thou must terminate thy journey.

5. Brother! cheer thee! Thou hast done well; thou art far on thy toilsome way. The impediments and the incitements thou hast overcome are in the distance: thank Heaven! thou hast pressed nobly through them. But alas! how many, ere they come thus far, sink under the difficulties, or embrace the sirens that crowd thick about them! Thou mayst indeed “thank God and take courage.” Thou hast learned and attained much through perseverance and firmness. Thy progress now shall be more calm: thy foes shall abandon thine as a hopeless case. Thou hast passed the critical point, and shalt henceforth proceed more safely. So it is with all who commence this journey betimes; who set out early for the goal of Virtue and of true Happiness: the longer they delay, the greater the danger that they

shall perish ere they shall attain to the point to which thou hast arrived. Thou mayst not know all that is yet before thee. Thou shalt feel, nevertheless, in the midst of thy darkness, that thy Father will not forsake thee. And though a storm more fearful than any thou hast yet encountered—that of physical death—shall soon burst upon thee, the hand of God Almighty, which has sustained thee thus far, will protect thee amid that storm, and thou shalt come up through it with joy and gladness to the land of eternal delight.

In that glorious Rest, thou shalt behold the innumerable hosts who have travelled this path before thee. Thou shalt join “the Patriarchs of the infant world,” and mingle thy voice with theirs in the music of the angels. Thou shalt dwell in the presence of the Most High, whose smile is heaven. Throughout the eternal ages of Jehovah thou shalt be the associate of angels and just men made perfect, in a land where, far more than in this, Faith and Truth are lovely and divine.

6. Whoever travels the road that we have thus described, must expect to be ill-treated by the world. The wicked and perverse are ever ready to sneer at and discourage the good and the true. Yet we must endure this contumely with patience; we should rather pity than despise the benighted beings who treat with scorn the dignity of virtue. Are they not objects of pity? They are pursuing the false and flattering charm of earthly pleasure, which, when they attempt to grasp it, vanishes from their presence. Frail mortals that they are, knowing not what a day or an hour may bring forth, encompassed with peril on every side, with the seeds of disease planted in their nature, and the very air they



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breathe impregnated with death—fading as a leaf, and passing as the shadow that fleeth away—let us force them from the frightful precipice on which they are standing, and, by the power of friendship and love, compel them to fly from their impending danger, ere it be too late for ever.

7. Brother! let the character and conduct of the Patriarchs of old, as exhibited in the Bible, be thy study, and, in all their good deeds, be thou their imitator. They were, amid the idolatry and temptation which surrounded them, sincere worshippers of the God whom *thou* shouldst also adore. Amid the base corruptions of the world, that beset them on every hand, they were ever true and faithful to him: so shouldst *thou* be. They were devoted to all that was worthy of frail man's consideration: so oughtest *thou* to be. They lived not alone for themselves, but for their age and for their race in all future time: so shouldst *thou* live. The possession of virtue such as theirs is far preferable to all the power or glory that this world might bestow. It will afford thee higher and truer pleasure than could be derived from the possession of the wealth and the honor that all the money or earthly fame of a thousand worlds like this could heap upon thee. Follow, then, their example, and, like them, be wise, and good, and happy.

8. Trust God with the most unfaltering confidence. Thou mayst do so unhesitatingly: the patriarchs trusted him, and were never once deceived. Brother, let thy *Faith* be firm and steadfast, and no good thing will thy Father withhold from thee. Thou shalt not ask in vain: He will hear and answer thee when thou entrest his aid and presence. Do thou sacrifice thine own will on the altar of truth and confi-

dence, and in the spirit of faith approach thy Maker, and thy days shall be sweet and precious; thy peace shall flow like a river; thou shalt be blessed in thy downsitteing and thine uprising, at thy labor and at thy home, and no ill of life, however afflicting, shall disturb thy mind's repose.

9. "Faith," says St. Paul, "is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead yet speaketh. By faith Enoch was translated, that he should not see death; and was not found, because God had translated him; for before his translation he had this testimony, that he pleased God. But without faith it is impossible to please him. By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith. By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise; for he looked for a city which hath foundations, whose builder and maker is God. By faith Abraham, when he was old, offered up Isaac. By faith Isaac blessed Jacob and concerning things to come. By faith Jacob,



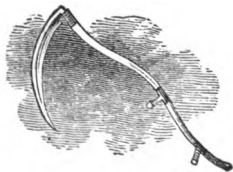
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when he was a-dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff. By faith Joseph, when he died, made mention of the departing of the children of Israel, and gave commandment concerning his bones. By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season: by faith he forsook Egypt, not fearing the wrath of the king; for he endured, as seeing him who is invisible. By faith the Israelites passed through the Red Sea, as by dry land, which the Egyptians essaying to do were drowned. By faith the walls of Jericho fell down, after they were compassed about seven days. And what shall I say more? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthah, and of David also, and of Samuel, and of the prophets; who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance, that they might obtain a better resurrection; and others had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts and in mountains, and in dens and caves of the earth."



10. Brother! while we have been thus pursuing this journey, which has brought us at length to the goal we set out to reach, the sands of our life have been falling, and we are nearer the "bourne whence no traveller returns." Old Time, with his unerring scythe, is on our track—we cannot escape him. Let us now impress this truth—let us ENGRAVE it on our hearts, that there is not a moment to waste; *that, in the brief probation allotted to us here on earth, the good or ill we accomplish is all of us that shall live among men.*



Part Second.

EXPLICATION OF THE SYSTEM AND DUTIES OF ODD-FELLOWSHIP.

THE SUBORDINATE LODGE.



LODGE must be constituted by at least five members, including one qualified to preside at its meetings; the qualification necessary being that such presiding officer must have been instructed in the five degrees. The Vice-Grand, Secretary, Treasurer, and Guardian should also have received the five degrees. Any number of brothers not less than five, holding clearance or withdrawal cards from the Lodge or Lodges to which they were previously attached, may apply to the Grand Lodge of a State (or in case there is no Grand Lodge in the State, District, or Territory in which they reside, to the Grand Lodge of the United States) for a charter to open a Lodge, in the following words:—

“The petition of the undersigned, holding withdrawal cards from Lodges legally recognised by your Right Worthy Body, respectfully represents, that it would be consistent with the advantage of the Order to establish a Lodge, to be located at blank. Wherefore, your petitioners pray, that a charter (or warrant) may duly issue in pursuance of the laws of your R. W. Body.”

This, accompanied by the charter fee, (usually thirty dollars,) must be sent to the Grand Secretary, who will lay it before the Grand Lodge, which will authorize a charter in the following form:—

“INDEPENDENT ORDER OF ODD-FELLOWS.

“TO ALL WHOM IT MAY CONCERN:—The Grand Lodge of the State of blank, by authority of a Grand Charter, granted to them from the Grand Lodge of the United States, held in the City of Baltimore, State of Maryland, doth hereby grant this Warrant or Dispensation to a number of brothers of the Independent Order of Odd-Fellows, residing in the State of blank, to establish a Lodge at the city of blank, to be hailed by the title of blank, for the encouragement and support of brothers of the said Order, when on travel or otherwise. And the said Lodge, being duly formed, is hereby authorized and empowered to initiate into the mysteries of the said Order any person or persons duly proposed and approved, according to the laws of Odd-Fellowship, and to administer to true brothers all the privileges and benefits arising therefrom; and to enact By-Laws for the government of their Lodge: Provided always, that said Lodge do act according to the Order, and in conjunction with, and obedience to, the Grand Lodge, adhering to and supporting the articles and charges delivered with this Dispensation; in default whereof, this warrant or Dispensation may be suspended, or taken away, at the decision of the Grand Lodge.

“AND FURTHER, the Grand Lodge (in consideration of the due performance of the above) do bind themselves to repair all damages or destruction of the Dispensation, or charges, whether by fire or other accident: Provided sufficient proof be given that there is no illegal concealment or wilful destruction of the same. And the Grand Lodge will support this said Lodge in the exercise of their duty, and in the privileges and honors of the Order.

“In witness whereof, we have displayed the colors of our Order, and subscribed our names, and affixed the seal of the Grand [L. s.] Lodge of blank, this seventh day of February, one thousand eight hundred and blank.”

(Signed by the Grand-Master and all officers of the Grand Lodge, together with the names of such past officers of Lodges as may choose to sign.)

This document will be forwarded to the brothers applying for the charter, and the Lodge will be

organized by the Grand-Master or his Deputy, or a brother authorized by the Grand Lodge to perform such duty.

The first business of a Lodge is, of course, to increase its membership. We have elsewhere in this Manual expressed our opinion in reference to the caution which should guide Odd-Fellows in introducing individuals for membership. We are aware that it is extremely desirable to every Lodge, especially in its commencement, to enlarge its numbers; but we are sure that a Lodge never loses by exercising the utmost *surveillance* over its good name. One improper person admitted will often restrain a dozen worthy men from connecting themselves with a society, wherein an individual may have been received with whom a gentleman of correct moral sensibilities would not be willing to associate.

The name of a person desiring membership must be proposed by a member in writing, stating the age, residence, and business of the candidate; which must be referred to three brothers for investigation, who will report at the succeeding regular meeting, when the candidate must be balloted for with ballots, three *black balls* (in some States *two*) being sufficient to reject him. A brother desiring admission by card, will be received in a similar manner to the above.

An Ancient Odd-Fellow,* whose card is out of

* An "Ancient Odd-Fellow" is a person who, having been regularly initiated into a legal Lodge of the Independent Order of Odd-Fellows, has honorably withdrawn, by card, from the Lodge of which he was last a member; and, retaining his card, the same is out of date, by reason of more than twelve months having transpired since it was granted; or, having lost his card, satisfactory evidence is presented of his honorable withdrawal from the Lodge in which he was last in membership.—*Digest*.

date, or which may have been lost, can be admitted by referring his application to a committee, and disposing of it in other respects as explained above. He must be admitted through the process above described.

It is usual, when a candidate is rejected, to send notice thereof to all the Lodges in the same and adjoining counties in and near which the rejection occurred. No rejected person can be lawfully balloted for in any Lodge, under six months from the time of his rejection. And no rejection can be reconsidered.

Any brother who is in good standing in his Lodge—that is, who is not in arrears, and against whom there is no charge “for conduct unbecoming an Odd-Fellow”—is entitled to receive from his Lodge, in case he should be sick or disabled, a sum of money weekly. The amount varies in extent—some of the Lodges giving twenty dollars per week, and others four or five. The usual allowance, however, is five dollars per week. Those Lodges which give large benefits charge large initiation fees and dues. Every worthy brother has a positive right to his weekly allowance. Neither is its payment to him a matter of charity. It belongs to him as really and unqualifiedly as would insurance money, due from the insurer of property against loss by fire. It cannot be too strongly impressed upon the minds of Odd-Fellows, that there is no *humiliation* in receiving the Lodge benefits.

In case of the death of a worthy brother, there is allowed, usually, a sum not less than thirty dollars, to defray the expenses of burial, which is to be paid over, without delay, to the deceased brother's nearest of kin. The N. G., in the absence of competent re-

lations, takes charge of the funeral, and receives account of the disbursements. On the demise of the wife of a worthy brother, a sum not less than fifteen dollars is allowed, for the purpose of assisting in the funeral expenses.

Any brother who may offend against the laws of the land, or violate any of the principles of the Order, should be promptly expelled from his Lodge. And all persons in arrears beyond the time specified in the By-Laws for payment of dues, should be as promptly suspended. The success and usefulness of a Lodge depend much upon the integrity and character of its members, and upon the faithful payment of its dues; and it cannot be too circumspect in watching over the one, and enforcing a rigid observance of the other. Yet every man should have a fair trial for an offence involving either expulsion, suspension,* or reprimand; neither should a man be suspended for non-payment, until every warning and facility shall have been given him to induce or aid him in liquidating the claims against him.

The members of a Lodge should ever regard the feelings of each other. They should treat each other with due delicacy and respect; and all ungenerous remarks, personal allusions, or sarcastic language, by which the feelings of any brother may be wounded, and the most prominent of our objects (Friendship, Charity, and Harmony) be interrupted or defeated, should be carefully avoided. All the discussions should be conducted in that spirit of candor, moderation, and open generosity, which leads men to the

* For minor offences, brothers are often suspended during the pleasure of the Lodge, and sometimes for a definite period fixed by the Lodge. Occasionally, also, brothers are suspended for an *indefinite period*, which amounts to little less than expulsion.

altar of concord and good fellowship; and the presiding officer of a Lodge should have the aid of every brother in his endeavor to repress any thing to the contrary. It is right and proper, and to be expected, that brethren will differ in regard to various matters which may be brought before the Lodge; but surely there is no good reason why an honest difference of opinion should lead to angry contention and animosity.

The following rules of order for the government of a Lodge are such as should be adopted by all well-regulated Lodges of Odd-Fellows; and we cannot do better, in concluding this branch of our subject, than to present them, for the instruction and study of the readers of this work:—

1. As soon as the N. G. takes the chair, and calls the Lodge to order at the sound of the gavel, the officers shall explain their respective duties.

2. Calling the roll of officers, and reading the last minutes.

3. Report of the Committee of Relief, Sickness, and Distress.

4. Consideration of previous proposals for membership.

5. Initiation of new members.

6. Reception of new proposals for membership.

7. Unfinished business appearing on the minutes.

8. Has any brother any thing to offer for the good of this Order?

9. Reading communications.

10. Reports from Finance Committee, Corresponding Committee, Trustees, and Special Committees, by seniority.

11. New business.

12. Applications for degrees.

13. Balloting for degrees.

14. No question shall be stated unless moved by two members, nor be open for consideration until stated by the N. G.; and when a question is before the Lodge, no motion shall be received, unless to lay on the table, the previous question, to postpone, to refer, or to amend; and shall have precedence in the order in which they are arranged, the first two of which shall be decided without debate.

15. Any member may call for a division of a question, when the yeas will admit of it.

16. Any five members calling for the yeas and nays, they shall be ordered by the N. G., and recorded on the minutes.

17. After any question has been decided, except one for indefinite postponement, any two members who voted in the majority, may, at the same time or next regular meeting, move for a reconsideration thereof, but no discussion of the main question shall be allowed unless reconsidered.

18. All questions, unless otherwise fixed by law, shall be determined by a majority of votes.

19. Every member of the Lodge shall have the privilege of speaking twice on any question under consideration, but not more, unless by the permission of the N. G.

20. When a brother intends to speak on a question, he shall rise in his place and respectfully address his remarks to the N. G., confine himself to the question, and avoid personality. Should more than one brother rise to speak at the same time, the N. G. shall determine who is entitled to the floor.

21. The N. G. or any member may call the brother to order while speaking, when the debate must be suspended, and the brother take his seat, until the point of order be determined. Should the N. G. confirm the call, any brother may appeal to the Lodge, which appeal must be decided without debate, and the objectionable words shall, if required, be put in writing.

22. No brother shall retire without leave of the N. G.; and no brother shall retire or be admitted during the ceremony of initiation.

23. No member shall be permitted to speak or vote on any question before the Lodge unless clothed in suitable regalia.

24. No motion can be made by one member while another is speaking, and no motion can be made without rising and addressing the chair.

25. No resolution shall be offered to the Lodge, except in writing.



The Officers of a Lodge.

THE NOBLE-GRAND.



HE elevation of a brother to the highest position in a Lodge, is a distinction of which he may reasonably be proud. It confers upon him a dignity, and entitles him to present and prospective privileges, which, as an Odd-Fellow, he may justly regard of inestimable value. He should, therefore, having such an appreciation of the honor conferred upon him, endeavor, by his faithfulness to the Lodge, in both his official and unofficial capacity, to evince his sense of gratefulness for such honor.

Much of the peace, harmony, and prosperity of the Lodge will, of course, depend upon him; it is therefore necessary that he should deeply impress on his mind the important duties of his station. In the performance of those duties he should be strictly honest and correct, and should by no means permit his feelings—his “likes or dislikes”—to interfere with the justice of his government or the integrity of his decisions. He should act without fear or par-

tiality; be zealous, yet temper his zeal with prudence; and always, even in the most trying circumstances, maintain a tranquil temper, a generous disposition, and an unsullied veracity. If he acquire for himself a reputation for the most unbending integrity and firmness, his decisions and instructions will not only be received with respect, but attentively observed. By the laws of the Order he is required to support and maintain the rules and regulations of those bodies to which his Lodge is subordinate, and to enforce a strict adherence to the laws of his own Lodge; he is instructed to enforce those laws, and to preserve, during all times, in his Lodge, the strictest order and decorum: he is expected to judge of every transaction that may come before him, while presiding over the deliberations of the Lodge, impartially and without prejudice.

The N. G., being the head and director of the Lodge, is the legal custodian of its charter, books of charges, and lectures, which he is required to preserve carefully during his term of office, and to see that they shall be delivered to his successor. He is also required to see that all officers of the Lodge and members of committees perform their respective duties, as enjoined by the laws of the Order. He must appoint committees; give the casting vote on every question where there is a *tie*; inspect and announce the result of all ballotings or other votes of the Lodge; convene special meetings of the Lodge when deemed expedient; draw upon the Treasurer for all sums that have been voted by the Lodge, or that may be necessary to pay the benefits provided for by the By-Laws; cause the names, age, and residence of the widows and children of deceased brothers to be registered in a book to be kept for that pur-

pose, and watch over their interests with paternal care, provided that such widows are of a reputable moral character.

It is not proper for the N. G. to make or second any motion or resolution, nor to take part in any debate, while in the chair. Neither does it appear well for him to leave the Lodge in charge of a brother, for the purpose of taking part in a debate. He has the right to advise and to speak generally, from his place, on any subject of a general nature, for the good of the Order; but he should not enter into the arena of debate, and make himself a party in any question before the Lodge.


In the selection of his subordinate officers, the N. G. should be circumspect and discreet. He should endeavor to judge, from an observation of the intelligence of the brothers of his Lodge, which of them are best qualified to fill, with credit to the Lodge and themselves, the various duties expected of them. Especially should the Conductor and Warden of a Lodge be men of capacity and intelligence—men who are competent to give the charges peculiar to their office in a dignified and impressive manner.

The N. G. should by all means be attentive to the sick or distressed members of his Lodge. He should be the first to call on his brother in trouble or adversity, and sympathize with and aid him by his counsel or advice. Nor should he consider that this duty is not required of him, but only of the committee appointed for this purpose. Such is an erroneous impression, which ought to be at all times corrected, wherever it prevails. It is as much consistent with the duty and obligations of the head of a Lodge to visit weekly his sick or disabled brothers, as it is for him to be present each week at the opening of

his Lodge. And such sick or distressed brothers may properly feel aggrieved, if neglected by him to whom, as an Odd-Fellow, they naturally look for sympathy and condolence in their time of trouble.

NOTE.—The N. G., if a P. G. be not present, may deliver the P. G.'s charge; and no person, save a P. G. and himself, may deliver it.

THE VICE-GRAND.


 THE Vice-Grand, who is second in authority in the Lodge, and who, if he conduct himself with propriety, is always sure to succeed to the highest place in the gift of his brethren, should regard the situation he occupies as one in which he has abundant facility to make himself acquainted with the duties and requirements of the office he will, in a short time, be called upon to fill. During the term of his occupancy of the "lower chair," therefore, he should make it a part of his business to acquire a correct understanding of the laws he will be expected to enforce, and to study the dispositions and qualities of those he will be called upon to govern. By so doing, he will be prepared to perform, with credit to himself and advantage to the Lodge, the duties we have, in the preceding pages, described as those appertaining to the office of a Noble-Grand.

It is expected of the Vice-Grand, while in the discharge of his office as such, that he will assist the N. G. in the execution of his duties, and use his utmost efforts to promote the harmony and welfare of the Lodge, and to increase love among his brethren; and that he will check or restrain every improper sentiment that may be uttered by any brother, in or out of the Lodge. He must also carefully attend to the support of order in the Lodge: and it is his duty

and his privilege to advise with the N. G. and to remind him of any omission of any thing appertaining to his office. At all times, when the N. G. is absent, or otherwise engaged, the V. G. takes his place and assumes his duties, and is, for the time being, the head of the Lodge, with all the authority of a principal officer. It is also his duty to appoint his own assistants (two in number) and a minority of Committees of Investigation; to assist in examining the ballotings for members; and to take especial charge of the ingress and egress of brothers to or from the Lodge.

The V. G. also should make it his business to visit weekly his sick or afflicted brethren. He should not esteem this duty so lightly as to suppose that it attaches merely to the Visiting Committee and to his superior officer; but, as he is second in his Lodge, and must soon be first, he must remember, not only that much is expected of him in his present position, but that a visit from him, and a few words of encouragement, to a brother in pain, will lighten that brother's burden, at the same time that they raise him in the estimation of all who appreciate such conduct in those on whom honors and authority have been conferred.

THE SECRETARY.

 HE office of Secretary has been esteemed, by some, to be the most arduous and responsible situation in a Lodge. We would not wish to say that we agree with this opinion, nor would we underrate the usefulness and labor of a Secretary; but we are of opinion that every office, while it requires abilities suited to its nature, is more or less

arduous, if it be faithfully filled. Yet the Secretary's is a most important post, and one which requires a capacity which comparatively few men possess. A correct record of the proceedings of all public bodies is most desirable. The Secretary of a Lodge should be quick of comprehension, and possess the quality of writing, or in some way placing ideas promptly in his memory, so rapidly as to obtain an accurate record of every subject suggested or acted upon. For, frequently, matters of the greatest importance must be decided by a reference to his minutes of the proceedings.

The Secretary is properly considered the third officer in a Lodge; and although he has no power or authority, yet his opinion has great weight with the brethren. It is also the case that, with very rare exceptions, he is, at the end of his term, elevated to the chair of the V. G., whence, in due time, he of course goes up to the head of the Lodge.

It is the duty of the Secretary to keep a correct and impartial record of all the proceedings of a Lodge; to fill up summonses; to write all letters and communications that may be ordered by the Lodge or the N. G.; to fill up certificates and cards; to keep securely the seal and books; to attest to all moneys ordered to be paid; to furnish to the Grand Lodge (at the end of his term) a correct account of the condition of the Lodge; and to answer, by direction of the Lodge, all communications that may be addressed to it.*

* In many of the Lodges, the business being too much for one Secretary, there is a second elected, who is called the *Permanent Secretary*, and who usually receives pecuniary consideration for his services. Ordinarily, he is elected for one year. It is his duty to keep just and true accounts between the Lodge and its members;


The Secretary of a Lodge should endeavor to exercise toward his brethren, who may apply to him for information relative to matters in his charge, the utmost courtesy and forbearance. He should be willing to take some trouble to enlighten them on all subjects connected with his business, into which they have the right to inquire; and in no case should he allow himself to be offended at what *he* may consider unnecessary inquiry. There can be no *secret* rightfully kept from a brother of the Lodge. He has the right to demand information relative to every thing that is done therein, whether it be in his presence or absence; and as the Secretary is the servant of the Lodge, he must expect to be called upon for information concerning its transactions.

We would also say, that the Secretary of a Lodge should not consider that his duty as an officer is merely to perform the requirements we have here noted; but that *he* too (although he may not be bound to do so by the regulations or official desire of his Lodge) should make his weekly call at the bedside of his sick brother. As an Odd-Fellow simply, he

to collect all dues, fines, and assessments, as soon as imposed; and report to the Lodge any brother neglecting to pay the same when duly notified; to enter the charges as they become due, and credit the amounts as paid, giving a receipt for them; and to pay them to the Treasurer immediately, taking his receipt. He must, at the close of each term, notify every member who is thirteen weeks in arrears, of the amount due by him to the Lodge, adding thereto twelve and a half cents extra for serving the notice. At the end of each quarter, he must render to the Lodge an account of the state of his books. He must keep his accounts regularly posted, and be ready at all times to render statements of the arrears of the brethren, so that their rights be not abused. No person, however, is at liberty to interfere with his books, except the N. G. of his Lodge, or the Grand-Master or his Deputy. In Pennsylvania, the Recording Secretary is called "Permanent," and the Permanent Secretary "Assistant."

might do this with much propriety ; but, as an officer of his Lodge, he can hardly, if his heart be right, fail to perform so small a task of justice and good-will : for, with how little trouble to himself can he thus confer a real pleasure on a brother !

THE TREASURER.

HE Treasurer of a Lodge occupies a responsible and important office, which should be always confided to a brother known to possess correct business habits and the strictest honesty. For he is expected, not only to keep a rigid account of his receipts and expenditures, but to be most punctual in the payment of benefits due the sick and distressed brothers. It is emphatically his duty to call, each week, on such brothers, to give comfort and consolation in a double capacity. His delay, even of a single day, may sometimes cause a great amount of real distress and disappointment. It may, too, bring a reproach upon the Lodge and the Order : for there are always enough people to watch the course pursued by Odd-Fellows toward each other in cases of illness, and to sneer at our professions if we do not happen to fulfil them to the very letter.


When a Lodge once elects a *good* Treasurer, it should keep him elected so long as he may be willing to retain the office.

It is the duty of the Treasurer to receive at each meeting whatever funds may be paid into the hands of the Secretary, (through which all moneys must pass,) and be so correct, careful, and honest as to give the Lodge the most complete confidence that it is secure from any pecuniary loss. He should be ready, whenever called upon, to inform the Lodge of


its pecuniary condition, and be prepared to surrender, at any moment, his trust with honor, in case he should be desired to do so. It has been well and truly said, for the consideration and reflection of the Treasurer, that "on the proper management of the fiscal concerns of a Lodge mainly depends its ability to render assistance where it is needed, and at the time it may be required."

It is expected of the Treasurer, that, prior to his installation as such, he should give a joint and several bond, with two approved sureties, conditioned for the faithful discharge of the duties of his office. These sureties should be *bona fide*, so that the Lodge may not be under the unpleasant necessity of rejecting them at the time of installation. In case they shall be men of insufficient responsibility, the Lodge should not hesitate, from motives of delicacy, to reject them promptly; for the laws of the Order and of the Lodge should ever be paramount to individual consideration.

THE CONDUCTOR.

 HE office of Conductor is a most important one—one which few men, comparatively, are qualified to fill. The Conductor should be a competent reader, and understand something, also, of elocution. His duty is a peculiar one; in fact, on the impressions he may make often depend the subsequent conduct and usefulness of the Odd-Fellow.

THE WARDEN.

 HE Warden, also, should be competent to read well, and to make a proper impression on the neophyte. It is his duty, likewise, to see that

the regalia for the use of the members, at the opening of the Lodge, is properly provided, and to collect and preserve it in a careful manner at the close. He must canvass all votes on motions and resolutions, and act as messenger of the Lodge (during its sittings only) when desired to do so. He must also see that no improper person is in the Lodge at its opening.

THE GUARDIANS.

NO office can be of more importance than that of Guardian. On the Guardian much depends. If he neglect or refuse to perform his duty, the Lodge might soon become a scene of confusion. It rests with him almost entirely whether an improper person shall enter the ante-chambers of the Lodge. He should therefore be wary, and promptly require every person whom he might suspect, to give a good account of himself, or report him to the proper officer. He should be a man of nerve, too—one who would not for a moment hesitate to eject forcibly, if requisite, any person who might presume to deceive or intrude upon the Lodge.

THE SUPPORTERS.

THESE officers are more useful and necessary to a Lodge than many are apt to suppose. They have duties to perform, which, in more than one sense, are important. Among these, not the least is that which requires them to remind the presiding officers of any omissions which they may make in the prosecution of their business. They should ever remember that the eyes of the brethren are upon them, and that on the faithful and correct

performance of their duties depend in a great measure their prospect of future preferment, and final elevation to more responsible positions.

THE CHAPLAIN.

IT is optional with a Lodge whether to appoint a Chaplain or not. His duty is to open and close the meetings with prayer, (using none other than the prescribed form,) to attend at funerals of deceased brothers, and to officiate on all public occasions where the Lodge may require his attendance. It is scarcely necessary to add that the Chaplain should be, if not a Christian, at least a *moral* man.

THE JUNIOR PAST GRAND.


ALTHOUGH the Junior P. G. is not, properly speaking, an officer of the Lodge, he holds a dignified and honorable position. He is looked upon as a sort of father—as a person of experience, whose opinion is of much weight—and he should always be ready and competent to give correct counsel. The Lodge looks to him, as well as to the other Past Grands, for example. He and they should therefore be regular attendants; they should manifest a concern for the welfare of the Lodge and the members, and evince by their conduct that they had not lost their interest in the Order since they had received the highest honor their Lodge could bestow upon them.

THE GAVEL.

EVERY member of the Order is so familiar with the use of this instrument, as our emblem of authority, that it is scarcely necessary to

advert to it in this Manual. We will merely say, however, that our familiarity with it as Odd-Fellows must not produce in our minds a forgetfulness of its suggestions. We must obey the authority it represents promptly and cheerfully; thus shall order ever reign in our Lodge.

THE COMMITTEES.

HE *Committee of Relief*.—This is the most important committee of the Lodge. It sometimes consists of the elective officers, sometimes of both elective and appointed, (the best plan,) and sometimes of three or more other brothers. This committee, or a member of it, should deem it their solemn duty to visit a sick brother immediately on learning the fact of his illness. And they should, in their turn, each visit such brother once at least during the week, and report such visits to the Lodge at its meeting. We cannot too strongly express the “solemn obligation” of this committee. How unlike the true spirit of Odd-Fellowship—what a mockery of what we as Odd-Fellows profess—is the neglect of a man, specially appointed for the purpose of carrying out one of the commands of our Order, to aid and comfort his sick brother! We are all subject to sickness; every one of us, in his turn, may some day need the presence and assistance of a member of our fraternity. Oh! if *we* refuse our assistance now to those who need it—and that even after we have specially promised it by accepting a certain position in our Lodge—what can we say if, when *our* time shall come, we shall suffer by a similar neglect?

The duties of this Committee of Relief do not merely consist in visiting and conversing with a sick

brother: not merely of saying, "How do you feel to-day?" or, "I hope you will soon be better." No! they extend beyond this. They teach us to speak cheerfully to him—to encourage him—to lead his thoughts away from the natural anxieties of a sick man. They teach us to approach him with a warm heart and a pleasant smile; and they also remind us that it is our privilege to carry to him any little article of fruit, or other dainty, which might be pleasant to his taste, or conduce to his comfort.*

* I cannot resist the impulse to speak here of a matter personal to myself; for it illustrates so beautifully the true spirit of Odd-Fellowship. In 1844, while a member of old Jefferson Lodge, No. 46, New York, I was so unfortunate as to receive a dangerous injury by a "runaway" horse, which confined me to my room for several months. As I had previously led a very active life, it may be reasonably supposed that confinement was torture to me. But during my illness a brother of my Lodge,† who resided some distance from me, made it a part of his business to call on me nearly if not quite every day. And he appeared with such a pleasant smile, and so buoyantly, so cheerfully and hopefully, and sat and talked at my bedside with so much interest and earnestness, that his presence came to be an oasis in the darkness and gloom of my sick-chamber. I would look out of the window, at the dreary brick walls of the opposite side of the street, and comfort myself with the thought that *to-morrow* my brother would come and compensate me by his presence for the monotony of to-day. The very idea of his coming would bring to my mind the green fields, and the flowers, and the rambles of the country, or the busy world of the city, where I longed once more to be. Thus, day by day, did he appear, and encourage me, and lead my mind away from my loneliness, and by his hopeful conversation so enliven my spirits as to make me—a poor cripple that could scarcely move—*happy*! Oh! how much better is it thus to be the instrument of such happiness, imparted to the unfortunate, than to wrap oneself up in selfishness—for neglect to perform similar offices for our brother is the grossest selfishness—and pass our leisure time in an idleness that is a curse to ourselves and a most inhuman injustice to our neighbor!—P. D.

† Why should I hesitate to tell his name? The Rev. BENJAMIN B. HALLOCK, now of Mohawk village, Herkimer county, N. Y., is not a man either to be flattered or offended by a statement of a fact intended for the general good.

There are other duties of this committee, which our space will not permit us to enumerate and enforce. But there is one other that we will mention as of the utmost importance. It is this:—Should a brother die, and leave a family necessitous, they should not only report such fact to the Lodge, and cause such measures to be taken as will relieve that necessity, but they should also take such charge of the brother's children as will prevent their exposure to the vices which surround them. They should *look after* their education, and interest themselves in their welfare.

2. *The Committee of Investigation.*—This is another most important committee. Its duties are of the gravest description. On it depends, in a very great measure, the good or evil reputation of the Lodge. It may be said to be the *shield* of the Lodge against the entrance of corrupt characters who would disgrace Odd-Fellowship. Hence each member of this committee should make it his business, not only to ascertain from others the general conduct of a candidate, but also to see and converse with that person himself; to see how he lives at home, and who are his associates, what are his habits, etc. It has been stated that some members of Investigating Committees do not even make the least inquiry out of the Lodge, but report on the candidate at a hazard! It is sincerely hoped, for the honor of the Order, that there are few *such* Odd-Fellows; and we will add, as our opinion, that any brother who would be thus remiss is deserving of a severe public reprimand from his Lodge; for he surely is a most gross violator of the solemn promises he has made, as well as of the plainest obligation of a member of this Order.

8. *The Committee of Finance.*—It is the duty of this

committee to superintend the financial concerns of the Lodge; to examine the claims against the Lodge; to inspect and audit quarterly the accounts of the Permanent Secretary and Treasurer, or other officers or committees charged with the receipt or expenditure of money of the Lodge; and to report, in writing, as speedily as possible, on all matters they may have in hand. They should be prompt, unprejudiced, and just; and should neither conceal nor exaggerate an error or a dishonest act of those with whom they have to deal. If they find a brother to have been a defaulter, they should carefully investigate the circumstances of such defalcation, and ascertain whether he can redeem his lost credit; and if he can, and do, in a reasonable time, they should admonish and forgive him. By this course, perhaps, they save not only a pecuniary loss, but prevent the ruin of a brother whose *intentions* were never eventually to wrong the Lodge. We do not mean by this that a defaulter should be screened and permitted to escape punishment; we mean that a brother should not be driven into hopeless dishonesty by an unreasonable haste, or a bitter and unnecessary persecution.

4. *The Committee of Correspondence.*—It is the duty of this committee to examine communications sent to the Lodge, to reply to such as may need replies, and to cause such disposition to be made of the correspondence as may be required by its nature or necessity. They should see that letters, circulars, or other documents are carefully filed away, so that, in case they should at a future time be required by the Lodge, (which may frequently occur,) they may be accessible, and readily produced.

5. *The Committee on Claims, (or the Widows' and Orphans' Committee.)*—This committee should be elected

by the Lodge annually, and may consist of three or more brothers, of whom the N. G. should be one. Its duty is to attend to the welfare of the widows and orphans of deceased brothers, and see that they do not want for any thing absolutely required for their health and comfort. They should visit such widows and orphans at least once in each month, and render any service, reasonable and necessary, which may seem to be called for. Great responsibility rests on this committee, and they should not shrink from it. On them devolves, in an eminent degree, the direction of the minds of the orphans of their dead brother, and they should exercise the control and authority of a father over those bereaved children. Can any office be more responsible? "Good men and true" should be this Committee on Claims!

6. *The Committee of Trustees.*—They are to hold in trust for the Lodge all stocks, securities, investments, and funds in deposit, or in trust; and to transfer, exchange, or deposit the same, or any part thereof, whenever required under the laws, or by a vote of the Lodge. They are to deposit in person, at the end of each term, all sums in the hands of the Treasurer exceeding (blank) dollars, in such Savings Bank, Trust Company, or institution as the Lodge may direct, in the name of the Trustees for the Lodge, and no amount is to be drawn without the order of the Lodge. The checks, in all cases, to be signed by a majority of the Trustees. The deposit-books to be kept in the hands of the Treasurer. They are to have charge of all the furniture of the Lodge and Lodge Room, to procure such things as may be necessary during the recess of the Lodge, and to make, or cause to be made, all necessary repairs to the furniture or property of the Lodge.

*7. The Committee for the Investigation of Charges, and for the Trial of a Brother.**—This is another most

* No member of a Lodge can be put on trial, unless charges duly specifying his offence be submitted to the Lodge in writing by a brother of the Order, except when made liable by non-payment of dues, in which case he is usually suspended by the action of the By-Laws of his Lodge. When the charge or charges shall have been thus preferred against a brother, or when any matters of grievance between brothers are brought before the Lodge, they should be referred to a special committee of *five* members, who must, if possible, be chosen from among the peers of the implicated brother; and who, with as little delay as the case will admit, must summon the parties, and examine and determine the matter in question: and if it do not involve the expulsion or suspension of a member, or if no appeal be taken from their decision to the Lodge, it should be final without further action from the Lodge. Should the committee be convinced of the necessity of suspending or expelling a member, they must submit a motion for the purpose to the Lodge for action. When a motion for the expulsion or suspension of a brother shall have been submitted in due form, it must be announced at two regular meetings previous to action being taken, and the accused must be summoned to be in attendance at the Lodge at the time when it may have been determined to consider the question; at which time, whether the implicated brother be present or not, the Lodge may proceed to consider and determine it: *two-thirds* of all the qualified members present voting in favor of the motion, it will be carried; and the Lodge is fully competent, while such motion is under consideration, to vary the penalty from the original motion. If the decision of a committee, appointed as above stated, shall not be satisfactory to all parties, either of those interested have the privilege of appeal to the Lodge; and at the time appointed for trying the appeal, the committee must present to the Lodge, *in writing*, the grounds on which their decision was founded, and the parties have the privilege of being heard before the Lodge: after which the Lodge may determine the correctness of the decision of the committee by a *majority* of the votes present. Either party interested in a case, feeling aggrieved by the decision of the Lodge against him, is entitled to an appeal to the Grand Lodge for a new trial, if informality or want of fairness be shown on a former trial. When a brother has been regularly suspended or expelled, notice thereof should be given at once to all Lodges in the vicinity; and no one who has been thus expelled can be again admitted to membership without the consent of the Grand Lodge.

Important committee. It is a committee of *judges*, and should be a discriminating and an impartial one. It should be an *intelligent* one. It should consist of men of firmness, such as would have "justice done, though the heavens fall." It should not be in too great haste, but take sufficient time to weigh and consider well the business it has to perform. While it should not screen the guilty, it must not hesitate to shield the innocent. *Too many charges have been preferred in this Order from malicious motives; too many from frivolous causes; too many from pecuniary difficulties.* We have known a man to bring a charge against a brother who owed him (the *charger*) money which he could not pay; which charge the Lodge received, and afterward permitted the base complainant to withdraw; yet the poor brother, had he possessed the friends and the means, might have *crushed* the wretch who, in the very Temple of "Friendship, Love, and Truth"—Heaven save the mark!—sought an infamous revenge. This committee must discriminate between such men and those who bring charges only for the general good. They must weigh and examine well the probable motive of the prosecutor; and, if they find it unworthy, whether the brother charged be proven innocent or guilty, they should cause a searching investigation to be made of the whole matter between the two. They must not suffer wealth, or standing, or influence to blind them; the sword of Justice should descend on the guilty, whether he be Cræsus or Lazarus. Neither fear nor favor, neither pity nor regret, should lighten that blow in the weight of a single hair.

Payment of Dues.

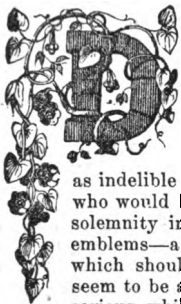


ROTHER, "whenever you visit this Lodge, you must immediately, after addressing the officers, attend the Secretary, and pay him your weekly dues, or you will be liable to a fine."

Such were the words that formerly were addressed to the newly-initiated brother as a part of his instructions.

So much has been said and written on this matter, and so really and palpably important is it to every member of the Order, that it is scarcely possible to present any new idea on the subject. The payment of dues is so necessary to the life and being of an Odd-Fellow, as such, and of the Order at large, that a general failure in it would destroy us and our means of good in a year's time. We would advise the brotherhood by all means to pay *in advance*. Those who find it difficult to command or to spare the necessary amount for a quarter's dues, should pay *weekly*. Ten or fifteen cents paid each week would not be missed, and any brother can easily do it; but even this it would be well to pay a week in advance. Brothers, keep yourselves *beyond* the reach of accident. *Pay in advance.*

Behavior in the Lodge.



DURING the working-hours of the Lodge, brothers should conduct themselves with propriety and decorum. We would call particular attention to this subject. It is the object of all our ceremonies to make a *good* as well as indelible impression on the minds of those who would become Odd-Fellows. There is a solemnity in the "work"—a reality in the emblems—a truth in the official instructions—which should not be trifled with. It would seem to be a mere farce to ask another to be serious, while all around him are talking and laughing. We do not say that any Lodge has so far forgotten its dignity as to act thus—we accuse none—but we say plainly, that, if any Lodge *should* perform its work in the midst of confusion or uproar, it would bring a scandal upon the Order, for which it would deserve to be severely reprimanded. Such conduct, indeed, if indulged and permitted for a single evening, would soon show its fruits *out of the Lodge*. We may rely upon it, the world would soon laugh at us, if we should *begin the joke* ourselves. If we wish to have our "mysteries" preserved, therefore, *we* must most sincerely respect them, and thus give an example which will command respect from others.

Brothers should also be attentive in the Lodge

its regular business ; they should listen to whatever may be proceeding, in order that they may be able to vote upon it with a correct apprehension of its propriety or importance. Neither should a brother "dodge" a question, or refuse or neglect to vote upon it, without a very substantial reason.

Behavior out of the Lodge.



ODD-FELLOWS should endeavor to convince the world, by their conduct as neighbors and citizens, that the teachings and objects of their Institution tend to make them wiser and better men. They should be upright and correct in their dealings—should be charitable and benevolent—willing to relieve the distresses and wants of the poor, when they may do so consistently. They should be industrious and virtuous, and provide for those dependent upon them. The Odd-Fellow who behaves ill to his family, either personally in not providing for their wants, or by idling away his time in dissipation and drunkenness, should be accused before his Lodge, and condemned for conduct unbecoming his profession.

It is well enough for Odd-Fellows to encourage each other in business, preferring to employ brothers

rather than strangers, provided they can be accommodated equally as well. This they are not of course enjoined to do by the laws of the Order; but they may as brothers prefer one another, and no reasonable man can consistently complain of such preference.

Brothers should be strictly cautious in their conversations and communications with others relative to the business of their Lodges. They should not only make no improper discovery to the uninformed, but they should also not, by any hint or *double entendre*, excite the curiosity of the world. They should never forget that inquisitive people are constantly on the alert to catch at any word on this subject which, they imagine, may enlighten them with reference to our "secrecy."

We have sometimes thought that Odd-Fellows themselves have been to blame for the opposition our "secrets" have encountered. They are not, in all cases, sufficiently careful in their conversations on this subject. Indeed, they have misrepresented facts, by absurdly hinting to their friends and neighbors that there is something in our rites and mysteries extremely awful or *ridiculous*. They have mischievously pretended that the candidate for Odd-Fellowship must undergo a certain terrifying ordeal, and that he must "*ride a goat!*" We contend that all this is not only foolish, but scandalous. No brother has a right to bring reproach upon the Order by promulgating such trash.

We would impress upon the minds of the brotherhood the importance of not only keeping our secrets, but of discouraging, in every possible manner, the practice of misrepresenting them. If we are truly Odd-Fellows, we shall keep our mysteries inviolate.

Those who fail to do this have not well learned the lessons they have been taught. They should study them over again, and commit to memory some of the instructions they have received; so that, by their example, they may convince the world that "*good faith*" and virtue are the peculiar characteristics of a true Odd-Fellow; for, according to our laws, *we can be Odd-Fellows only while we act like honest men*. Brethren! let us remember this.

Duty of one Member toward Another.



VERY one should feel and display a deep interest in the prosperity of the society in which he has a part. Its interests are his interests; he, too, is a professed supporter of its objects; he is, as far as his abilities go, responsible for its proceedings; he will actively concern himself for the faithful preservation of its tenets; he will rejoice in its peaceful state of activity. This only is to be accomplished by a continued affability and familiarity of manner toward those among whom he associates; austerity, pride, and pedantry are the three greatest enemies to such a consummation: he will not, therefore, by exercising an undue degree of the baneful tendency of self-opinion, destroy that fellow-

feeling so requisite among all who enter a Lodge-room. Let no degree of slight originate between us, because the individual who sits next to us has, by his ordinary avocation, a more grimy dye upon his features, or the shallowness of his purse causes his coat to be made of a coarser material than our own. His interests in the Lodge are conjointly formed with ours; consequently, so long as the principles of the Order are held in deference and esteem by him, he deserves the same mark of respect from us which perchance is due from us to others of a higher caste. Again, let not the latter party imagine a slight where none is meant. His fellow-member's carriage and deportment in common life may seem to rank high to pedantry, or his style of language and general comportment seem like affectation; still, however dissonant it may be to our own feelings, he may hold good the principles of Odd-Fellowship, and condemnation of his demeanor is not justifiable without sufficient proof to his prejudice. On either hand we must withhold judgment until experience shall have decided us. Particularities should have very little to do with the Order, which is noble and plastic, is meant for the world, and is adapted for man in all his diversified circumstances; equality and brotherhood should be our greatest aim, whether in the Lodge-room or in the world.

In all our dealings, all our discussional points, let us not assume a loftier degree of superiority than the most well-founded pretensions can warrant; neither let us not lack spirit enough to think ourselves inferior to those who by dint of pleasing though powerful language may carry an argument, when the smallest iota of sound reason may tell us we excel them. To dwell on our own distinctive points, or

those of other parties, has an alienating and divisive tendency. The very nature of things tells us that arrogant pretensions enkindle resistance; that ascendancy generates discontent; that insolence awakens scorn. Again, fear produces contempt; truculence strengthens authority; adulation confirms pride. To enjoy more fully the desirable connection which our frequent intercourse affords, we should ever grace our conduct to each other with mildness, and generosity, and frankness, and confidence; always open to advice when needful, whether it emanate from those whom we may consider a grade below us, or from those in a station superior to our own; and ever ready to perform the same office to others, as far as in us lies, without pride and arrogance, always remembering that cordial affability generally begets esteem. Under any other system social kindness dies away, and jealousy, resentment, and envy usurp its place. But what need be said more than this—"we are members one of another," and we should ever nourish a feeling of brotherly love to all who join us. The "law of love" is the rule of Christian intercourse: let not a perversion of its principles be shown among Odd-Fellows. To every one we should stand ready to exercise kindness, gentleness, forbearance, fidelity. To any that are erring from the strict path of rectitude, we should be assiduous in imparting warning, reproof, and instruction—thereby cementing more firmly the bonds which endear us. To the afflicted we should administer, as far as ability will admit, to their comfort; at the same time manifest our sympathy. By thus bringing together our good intentions, and combining their influences, every individual will partake of the general energy. Our scattered light will thus be concen-

trated into one orb, shedding a lustrous halo on all around.

Toward those who are elected our officers let us exercise a befitting degree of respect and deference, that they may find we do not set an idle value upon the offices they fill. By our own voice they preside over us, and consequently we virtually engage to accept their instruction in all that pertaineth to the good of the Order. Hence, members of the Order are expected to welcome official admonition, reproof, and advice. We mean no slavish mental or bodily fear or adulation; no sacrifice of conscience or judgment; but a readiness to hear the inculcation of the different principles of the Order; a uniform obedience to its laws, however apparently disagreeable. This is a duty we solemnly promise when we enter a Lodge, and to swerve from such duty is a gross violation of honor as a man and an Odd-Fellow.

Odd-Fellowship is, in our opinion, founded on the strictest principles of piety; and we must perceive, in its social regulations, that the happiness of an individual member must rise or fall in proportion to the interest he feels in the welfare of his fellow-members, and for the preservation of the Order in common. Like the heavenly bodies, which are preserved in their relative position to each other by their common attraction to the sun, Odd-Fellows are kept in unison with each other by their attachment to principles which directly govern them. Those who cannot heartily perform the social duties of Odd-Fellowship, want an essential mark of fellow-feeling to mankind in general. What other proof need be afforded of the efficacy and moral tendency of the Order, than the increasing, and rapid, and astonishing progress it has made throughout the world within

the last few years? As the light of intellect improves, Odd-Fellowship will acquire adherents and keep pace with it. Wherever it once becomes known, its benign influences are embraced, and no excitement is needed to blazon forth its precepts to accumulate disciples. Opposition has been made to it—is likely to be made—by the base, the self-sufficient, and the unworthy; but its purity has ever stood the fiery ordeal, and come forth in more vivid colors—its pristine brightness untarnished, unsullied.

Let us, then, persist in the glorious work we have commenced, with vigor and unflinching stability; let our bark, while sailing on the extensive ocean of Fellowship, be guided by the compass of justice; and, if we may continue the metaphor, let us perseveringly pursue the track its needle indicates; that, when arrived at our destined haven, we may, with a pure consciousness of having supported to the utmost our purpose of benevolence and charity, securely recline our heads on the satisfactory pillow of contentment, and indulge in the aspiring hope that when summoned from this sublunary sphere, we may meet with an eternal welcome in that “angel-land” where “sorrow intrudes not”—where “the wicked cease from troubling, and the weary are at rest.”



The Proposal of Candidates.



UNQUESTIONABLY this is one of the most essential matters, in reference to Odd-Fellowship, that can be suggested; and we shall, therefore, speak plainly, though we trust not harshly, upon it. If we assert that much harm has resulted from *negligence* or *hastiness* in this business, we trust that those who may have been to blame will take no offence, but that they will "make haste" to atone, in some measure, for the evil they have done, by restraining others from following their example.

There was an old charge, (and an excellent one,) which Odd-Fellows heard very often, and which might still, with much propriety, be impressed on their minds. The spirit of Innovation has "flung" that good old sentence of advice, with some other good things, into the shade; but we shall print it here, with the hope that some thousands of Odd-Fellows, now and hereafter, will read and ponder it. It is as follows:—

"Should you, at any time, propose a friend to become a member of this Order, see that he be such a man as will be likely to conform to the rules and precepts of Odd-Fellowship; for nothing is so painful to the feelings of faithful Odd-Fellows as to see the requirements of the Institution trampled upon and profaned."

With such an injunction as this impressed upon the mind, surely no Odd-Fellow could conscientiously be instrumental in bringing an unworthy person into the fraternity. He would be careful to propose no such character. It will not do to say that a bad man may be expelled, and that his admission, therefore, will produce no harm. For when a worthless character once gains access to a Lodge, and is enrolled among its members, although it is true we can always remove him from a place he is unfit to fill, yet, as every one has some friends, the cure, in this case, is at least as bad as the disease. How much better is it to be careful, and allow no such person to be even proposed! If a person heedlessly rush into danger, and break a limb, or engender a pestilential fever, his physician may restore him to health; but how preferable to the physician would *prevention* have been! So, more mischief can be avoided, and more good effected, by employing our vigilance and caution in proposing candidates, than in healing the wounds caused by unworthy men after they have once entered our halls and been initiated into our mysteries. It is a lamentable fact, and one which has done us, as an Order, more harm than all the opposition of our enemies, that there have been *bad men* introduced among us. We cannot deny this fact, humiliating as it is, but we can surely prevent a repetition of occurrences so much to be deprecated.

We would not undertake to set up any particular standard or rule in this matter; but we would suggest that any brother who proposes for Odd-Fellows men whose characters are known to be bad, violates, as a member of our brotherhood, every principle of honor, and deserves himself expulsion from any Lodge which he thereby so deeply disgraces and

injures. Scoffers, bigots, gamblers, drunkards, slanderers, liars, sensualists, misers, swindlers, men who abandon wives and children, men who "grind the faces of the poor"—should no more be admitted into an Odd-Fellows' Lodge than the thief or the murderer!

Every man who becomes a member of a Lodge, signs his name to a written or printed paper, in which occurs something like the following:—

"Any person not under twenty-one, nor over sixty years of age, of good moral character and industrious habits, and exempt from all infirmities which may prevent his gaining a livelihood for himself and family, shall be eligible to membership in this Lodge. Brothers, before proposing a candidate for membership, must first ascertain if he is qualified according to the preceding conditions; his name must then be submitted, and, at the time of making the proposition, the sum of blank dollars must be deposited with the Secretary; and in case the candidate should not come forward within eight weeks after being notified of his election, (unless prevented by sickness or absence from town,) he shall forfeit the same, and it shall be paid over to the Widow and Orphans' Fund, and the proposition shall be void; but should he be rejected, the amount so paid shall be refunded. When a proposition for membership has been made, the same shall be referred to a committee of three brothers, who shall report at the next regular meeting, when the candidate shall be balloted for; and if he receive an unfavorable vote, the same can in no case be reconsidered; provided, also, that a proposition, when once made, cannot be withdrawn. Every member, on being admitted into this Lodge, shall sign the Constitution and By-Laws thereof, agreeing to support the same, and pay all legal demands against him so long as he remains a member of this Lodge; he shall also furnish the Secretary with his residence, and, in case of removal, shall notify him within three weeks thereafter."

This is what Odd-Fellows should consider carefully, in all its bearings, ere they propose any man—no matter how great a *friend* he may be—to the Order!

The Discipline of Odd-Fellowship.



HUMAN nature is formed of a material so frail in texture, that, however plausible may be its tenor for a time—unless bound by an adamant chain of resolution—temptation soon makes an inroad upon its territories, and wantonly destroys all its barriers, all its good intentions.

It cannot therefore be surprising that in a fraternity of two hundred thousand, let their designs be ever so pure, some means must be taken to excite a spirit of consistency among them, having for its object the perpetuity of the cause and the benefit of each individual. Every human institution provides against departures from the purpose and spirit of its establishment. We see the Society of Friends—a fraternity whose antipathy to form is proverbial, where it can in the slightest case be dispensed with—even they have rules framed so as to protect its principles against the possibility of perversion. Every bill for the enclosure of a waste or the construction of a railway is marked by the suspicious prudence of mankind in dealing with their brethren. Now in scarcely any other case is there so great danger of innovation as in the case of Odd-Fellowship—a tender plant in an ungenial soil. Hence our General Laws, hence our By-Laws: how they operate, the increasing prosperity of the Order shows. To prevent a general

decay, we must put forcible restrictions upon a defaulter. We must have control somewhere. It is nothing but reasonable, therefore, that a government be formed, like that of the Grand Lodge of the United States, for the guidance of the whole, and the preserving a general and perpetual spirit of uniformity. If we are to remain a company of unflinching advocates in the cause of philanthropy, we must exact an unrelaxing discipline from all. The object to be kept in view is the purity of the Order, and the good of all who retard its interests by a base perversion of its principles. Still we are to avoid all rashness, all hasty conclusions. Reproof should be administered where a disposition is shown to infringe upon a law, and that in a serious manner, "with great meekness and pity," and with *perfect impartiality*. Admonition will often bring an erring brother to contrition. St. Paul treats admirably on this point, when writing to the church at Thessalonica: "Note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother." In every case of infraction, the object should be to "restore" an offender, rather than to punish or expel him. We see, then, the necessity of not entirely abandoning those who err: they should be warned, and, if possible, convinced of their departure from rule, that they may be "restored in the spirit of meekness." Persons are placed in a very delicate situation who incur the censure of a Lodge, and ought to feel and know the dishonor and danger that fall, not only upon themselves, but upon the Order in particular; for the prejudice of the world is strong, and many who "lie in wait for our halting" would rejoice at the prospect of our downfall.

Earnest adherence to rule is particularly necessary to Odd-Fellowship. We must never allow discipline to be relaxed, as the number of cases which may, by such means, require it, increase, and the Order must contain many who are indisposed to employ the goodly resoluteness. Hence, too, none save such as entertain a strict desire for the prosperity of the Order, can be expected to maintain a real discipline. Many "roots of bitterness" will spring up in Lodges, and we cannot expect to arrive at a state of perfectness where all will act rightly; for whereunto is the palace that foul things sometimes intrude not?

The time must eventually arrive when our elder brethren will be "gathered to their fathers," and the guidance of the Order devolve on the younger members. If, then, we indulge in odious petty differences now, we must bid farewell to the tranquillity, content, and peace, exhibited and enjoyed to-day, and dread the anarchy, confusion, and turbulence, that will assuredly prevail to-morrow. "Can such things be, and overcome us, like a summer's cloud, without our special wonder?" To obviate so dire an aspect in the perspective, so bitterly repugnant to the feelings of every true Odd-Fellow, so utterly at variance with the purposes for which our praiseworthy Institution was founded, let us, by our uniform adherence to its principles, evince our determination to secure unviolated, unsullied, without stain and without alloy, the purity of Odd-Fellowship in our own day.

A decided enforcement of discipline is necessary in the promotion of unity among us; without which we may, as the numerous sands on a seabeach, lie in accidental proximity—in a seeming connectedness with each other—but, upon a more superficial observance,

our manifold and important parts will be woefully disjointed. We must exhibit a solidity of purpose and principle entirely connected. We must, like a mass of gold, uniformly allow all our parts and particles to adhere and combine; and so evince an ardent desire and resolution to fulfil the important duties we are called upon to perform, in a manner that will reflect credit on the Order, and convey satisfaction to ourselves. We must, by unity, not only constitute a great number, but a great ONE. We must be united in both common interests and reciprocal esteem.

Prayers at Opening and Closing a Lodge.



PREVIOUS to the opening of a Lodge, the officers and members must be clothed in proper regalia, and each take his station or seat. The door must be closed, and the proper examinations made. When the Lodge shall be duly opened, according to the prescribed form, the Chaplain may offer the following

PRAYER.

Thou King eternal, immortal, and invisible, the only wise God our Savior, Thou art the sovereign of universal nature, the only true object of our best and holiest affections. We

render thee hearty thanks for that kind providence which has preserved us during the past week, protecting us from the perils and dangers of this life; and for permitting us now to assemble in thy name for the transaction of business. We humbly beseech thee, our heavenly Father, to preside over our assembly, to breathe into our hearts the spirit of love and of a sound mind; and may each and all be governed by an anxious desire to advance thy glory and ameliorate the condition of mankind. Let thy blessing rest upon our Order; upon all the Lodges, Grand and Subordinate, belonging to our entire family of brothers. Let Friendship, Love, and Truth prevail, until the last tear of distress be wiped away, and the Lodge below be absolved by the glory and grandeur of the Grand Lodge above. This we ask in humble dependence upon, and in most solemn adoration of Thy one mysterious and glorious name. Amen.

Or this:—

Almighty and most merciful God! we adore thee as the Creator of all worlds, and the righteous Governor of all beings, upon whom we are dependent for life and all its blessings, and without whose favor no human enterprise can permanently prosper. Lift upon us, we pray thee, O Lord! the light of thy countenance, and bless us while we are together this evening. May all things be done in the spirit of charity and brotherly kindness, and may our labors of love be blessed to the promotion of the best interests of our beloved Order. Hear us, O God! in behalf of the stranger, the sick, the afflicted, the widow and the orphan, and bless them as thou seest that they may need. Keep us ever in thy fear and wisdom, and save us all with an everlasting salvation:

and to thy great name be all the glory, "as it was in the beginning, is now, and ever shall be, world without end." Amen.

After the business shall have been transacted, and the Lodge closed in due form, the Chaplain may offer prayer as follows :—

CLOSING PRAYER.

We bless thee, O Lord, that we have been permitted to enjoy this, another Lodge meeting. Pardon what thou hast seen amiss in us; and now, as we are about to depart, let thy blessing be with us, and with all our brethren throughout the globe. May brotherly love prevail, and every moral and social virtue adorn our lives, while members of this Lodge below; and at last may we be admitted to the joys of a better world: and thine be the power and the glory, for ever and ever. Amen.



Degrees and Degree Lodges.



DEGREE Lodges are formed for the purpose merely of conferring the five subordinate degrees on members who may apply for them: their legality is recognised by the Grand Lodge of the United States. The time, place, and manner of conferring the degrees are proper subjects for local legislation. They may be conferred by the Grand-Master, the Deputy Grand-Master of a district, or *his* deputy; by the N. G. of the Lodge to which the applicant may be attached, or by a Degree Lodge established for the purpose. But no Lodge can confer degrees upon a member of another Lodge, without the consent of the Lodge to which the member belongs. The price of degrees is left to the control of the local Grand Lodges. Certificates for degrees must be granted by the subordinate Lodge to its members, by ballot, on the presentation of which certificates to the proper officer, the brothers are entitled to be instructed in the degrees named therein. Not more than the first three degrees can be conferred at one time, unless the most urgent necessity be shown to exist, in which case the Grand-Master of the Grand Lodge, or his deputy, may grant a dispensation permitting the five to be conferred on the same day.

Degree Lodge is sanctioned by the Grand Lodge

of a State, to which it is amenable. Its officers consist of a High-Priest, Deputy and Assistant High-Priest, Secretary, Treasurer, Warden, Conductor, Inside Guardian, and Outside Guardian.* It is the business of the High-Priest and Deputy High-Priest to confer the Degrees. It is usually supported by an extra charge of twenty-five cents for each degree it confers, the Lodge to which the member belongs always receiving the sum fixed upon by the Grand Lodge as the price for degrees. Upon the written petition of five or more Past Grands, and five or more Scarlet-Degree members of the Order, praying for a warrant to open a Degree Lodge, the Grand Lodge may grant the same; and such Degree Lodge will receive its charter and the necessary lectures and instructions in the same manner as is provided for subordinate Lodges.

No Degree Lodge can admit or retain in membership any person who is not a regular contributing member of a subordinate Lodge, unless it be one whose card is in the possession of the Grand Lodge or its officers as an applicant for a charter for a Lodge.

Persons to whom is confided the duty of conferring degrees should be men of known and unquestionable ability. They should be able to read and speak well, and be capable of impressing the truths they are called upon to teach, in a solemn and dignified manner, upon the mind of the candidate. They should be rigidly accurate in their explanations, and be competent to express them so perfectly and correctly as to render the slightest mistake or misapprehension impossible.

* Or, Noble-Grand, Deputy Noble-Grand, Assistant Noble-Grand, or Vice-Grand, a Past Grand, a Conductor, and an Inside and Outside Guardian, Secretary, and Treasurer.

APPLICATIONS FOR DEGREES.

Any brother in good standing, who shall have been a member of the Order for the full period of blank,* may apply personally, or otherwise, in open Lodge, for a certificate to entitle him to receive the degrees of the Order.

On application for the degrees, a ballot must be taken, at which only those members of the Lodge who have received the degrees applied for can vote; and, unless there shall be three black balls, the certificate must be granted.

In all cases, the certificate must be directed to the Degree Lodge, (if one is established in the district;) if not, to the Degree or D. D. Grand-Master, whose duty it shall be to confer or cause them to be conferred in proper form. In districts where there is no Degree Lodge, the degrees may be conferred in the subordinate Lodges of the district respectively. The Lodge must be kept open for that purpose, and the degrees conferred in the presence, and with the assistance of the officers and members of the Lodge who may have received the degrees about to be conferred, who alone are entitled to be present.

The fees to be paid on receipt of the certificate must be regulated by the By-Laws of the several Lodges. In case the degrees are not conferred by a Degree Lodge, the fee for conferring the degree belongs to the Lodge granting the certificate.†

* The time varies in the several States.

† The following is the regulation of the Grand Lodge of Northern New York relative to degrees:—

“A member who has been in membership one month shall be eligible for degrees, but shall not be elected to more than three degrees at the same meeting, unless a dispensation be obtained therefor from the Grand-Master or his Deputy for the district.

Subordinate Encampments.



SUBORDINATE Encampments exist by virtue of warrants, or charters, granted by a Grand Encampment, or by the Grand Lodge of the United States. Seven members of the Royal-Purple Degree, in good standing, may obtain a charter for an Encampment.*

To acquire or retain membership in an Encampment, full membership in a Lodge is indispensably necessary. Neither can any person become a member of an Encampment who has not attained to the Scarlet Degree.

"Applications for election to any of the five subordinate Degrees shall be accompanied with the amount required therefor, and shall be presented to the Lodge when opened in that order of business, if so provided for in its rules of order; if not, then in the order of new business, when the Lodge shall forthwith proceed to hold a ballot, in open Lodge, of its members then present, to determine the result of the application. Each member, before he casts his ballot, shall prove himself in the pass-word of the degree applied for, and the application for the lowest degree applied for shall be determined first, and so on to the higher degrees in their order. If a majority of the ballots so cast are in favor of any application, a certificate shall be given to the applicant, addressed to a Degree Lodge, or officer authorized to confer degrees, located or residing in the district, showing that he is a member of the Lodge, and has duly applied for such degrees, and has been authorized by a ballot of the members of said degrees of the Lodge to receive them; but the Grand-Master or D. D. Grand-Master may, by dispensation, authorize a Degree Lodge, or officer authorized to confer degrees, located in another district, to confer such degrees."

* Petitions and charters for Encampments are similar, in form and manner, to those pertaining to Lodges. The petition must be

A brother who wishes to propose another as a member of an Encampment, must do so in writing. The candidate must be received and admitted in a manner similar to that by which a person is admitted to a subordinate Lodge. The fee for admission is seldom or never less than twelve dollars, for which the three Encampment degrees are conferred. The price, however, varies in the several States.

It is optional with an Encampment whether or not to pay benefits to sick members. Most Encampments, however, do pay some benefits. The amount varies from three to five dollars and upward. On the death of a Patriarch, also, a sum is appropriated toward assisting to pay his funeral expenses.

The elective officers of an Encampment are a Chief-Patriarch, High-Priest, Senior Warden, Scribe, Treasurer, and Junior Warden, who are (as are also the officers of subordinate Lodges) elected by ballot semi-annually. There are several appointed officers (besides a Sentinel) whose duties pertain particularly to the assistance required of them at the introduction of members;* they are appointed semi-annually by the Chief-Patriarch and High-Priest.

The duty required of the Chief-Patriarch is similar to that which is performed by the Noble-Grand of a Lodge.

The duty of the High-Priest is principally to read certain lectures pertaining to his office, and to give necessary instructions to initiates. He should be a man of ability, *and of unquenchable morals.*

The Senior Warden is the assistant of the Chief-

forwarded to the Grand Encampment, of the State, (or, in the absence of such body, to the Grand Lodge of the United States,) or they may be submitted to a D. D. G. Patriarch, or D. D. G. Sire.

* I do not deem it proper to mention the titles of these officers.

Patriarch, and, in case of that officer's absence, must preside over the Encampment.

The Scribe's and Treasurer's offices are similar to those of the Secretary and Treasurer of a Lodge.

The Junior Warden must assist the Senior Warden in the performance of his duties, officiate for him in his absence, and perform such other duties as may be legally required of him by the Chief-Patriarch.

The patriarchal branch of the Order is, in the estimation of many, far more desirable than the initiatory branch. Every Odd-Fellow should make it his aim to reach the "topmost round of the ladder of Odd-Fellowship," the Royal-Purple Degree. No brother of good character, however poor he may be, or however humble, need be prevented from attaining thus to the full stature of an Odd-Fellow.

We cannot conclude this subject without expressing our earnest hope that the heads and members of the Encampments will read our remarks on the duties of subordinate-Lodge officers and members, and that, so far as they may apply to them, they will endeavor to adopt the advice they contain, with the full assurance that the more careful and correct we become as Odd-Fellows, either in or out of our Lodges or Camps, the more prosperous we shall be ourselves, and the more useful we shall become to the world.

The following is the order of business of an Encampment:—

1. Opening the Encampment.
2. Calling the roll of officers.
3. Reading the minutes of last session.
4. Inquiry whether any Patriarch needs aid or sympathy.
5. Consideration of previous proposals for membership.
6. Admission of members.
7. Conferring of degrees.
8. Reception of new proposals.
9. Report of Visiting Committee.

10. Unfinished business.
 11. New business.
 12. Report of Committee of Finance.
 13. Report of Committee of Correspondence.
 14. Report of Trustees.
 15. Report of Committee of Revision.
 16. Reports of Special Committees, by seniority.
 17. Reading of Communications, &c.
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State Grand Lodges and Grand Encampments.



THREE or more subordinate Lodges or Encampments, located in any State, district, or territory where a Grand Lodge or Grand Encampment has not been established, having seven Past Grands, or Past Chief-Patriarchs, in good standing, may petition the Grand Lodge of the United States for a charter for a Grand Lodge or Grand Encampment; which, if approved by a majority of the votes given, will be granted, and organized by the Grand-Sire, or some qualified brother or Patriarch whom he may appoint for the purpose. Such three or more Lodges or Encampments must each first appoint one or more of its Past Grands or Past Chief-Patriarchs to represent it in a convention, to be composed of the several Lodges or Encampments in the State, district, or territory, who must consider the propriety of applying for a Grand Charter, as well as determine on a place or town for the location of the Grand

Lodge or Grand Encampment. When these questions shall be decided. (the vote having been taken by Lodges or Encampments, and not by the number of past officers present in the convention,) the representatives must make application in the following form:—

**"TO THE R. W. GRAND LODGE OF THE UNITED STATES, OF THE
I. O. OF O. F.**

"The petition of blank Lodge [or Encampment] No. 1, blank Lodge No. 2, blank Lodge No. 3, of blank, respectfully represents, that at present they work under warrants granted by your right worthy body; that at present they have blank Past Grands [or Past Chief-Patriarchs] in good standing. They are of opinion that it would be of advantage to the Order to establish a Grand Lodge [or Grand Encampment] in the State of blank. They therefore pray your right worthy body to grant a charter for a Grand Lodge [or Grand Encampment] in the State of blank, to be located at blank.

"Witness our hands and seals, this blank day of blank.

"A. B., REPRESENTATIVE OF No. 1.

"C. D., REPRESENTATIVE OF No. 2.

"E. F., REPRESENTATIVE OF No. 3."

This petition must be accompanied by the charter-fee, which is thirty dollars.

During the recess of the Grand Lodge of the United States, the Grand-Sire, Deputy Grand-Sire, and Grand Recording Secretary are authorized to grant dispensations to open Grand Lodges or Grand Encampments, which must be submitted to the Grand Lodge for approval and confirmation when it next meets.

The charter or warrant for a Grand Lodge or Grand Encampment, issued by the Grand Lodge of the United States, and furnished to a State Grand Lodge or Grand Encampment, is expressed as follows:—

"INDEPENDENT ORDER OF ODD-FELLOWS.

"TO ALL WHOM IT MAY CONCERN: I, A. B., Most Worthy Grand-Sire of the Grand Lodge of the Independent Order of Odd-Fellows, of

endorsing thereon or filing therewith a copy of his decision in each case. And he must also keep a record of each case and each decision in a book provided for that purpose, together with a memorandum of each irregularity corrected by him. And he must affix to each item the number and name of the Lodge, or name and Lodge of the member thus corrected, with the date of such correction. Said book and papers to be considered as the property of the office, and to be delivered up to the Grand Lodge or its agent accordingly.

“At least once in every six months he must present said file of questions and decisions, or said books of records and minutes, to the Grand-Master, for review and correction or approval, or for reference to the Grand Lodge.

“A copy of all complaints or appeals by Lodges must be furnished to the D. D. Grand-Master complained of or appealed from, and time be allowed him for reply, before proceedings shall be instituted against him, or his decision be reversed; and all communications on such decisions from the Grand Lodge to her subordinates, should be first communicated to the D. D. Grand-Master, and by him be made known to the Lodge.

“Any communication placed in the D. D. Grand-Master's hands for a member or subordinate Lodge, or for the Grand Lodge or its officers, should be by him forwarded as addressed, without any further delay than may be absolutely necessary to read the same, and certify to its genuineness if need be.

“Any D. D. Grand-Master, or other officer of a Grand Lodge, or any subordinate Lodge or member thereof, neglecting the duties or violating the obligations imposed by these rules, may be proceeded

exceptions, the Lodge is composed of one or two representatives from each Lodge, each having one vote for a certain number of members, and additional votes for additional numbers.*

The Grand Lodge is the supreme tribunal of the Order in its jurisdiction. No Lodge can be formed, or continue to exist, without its sanction. It has the sole right and power to grant or suspend charters; to receive appeals and redress grievances; to originate and regulate the means of its own support; and to do all other proper acts to promote the interests of the Order.

The elective officers of the Grand Lodge are as follows:—Grand-Master, Deputy Grand-Master, Grand Warden, Grand Secretary, Grand Treasurer, Grand Representative to the Grand Lodge of the United States.

The appointed officers [appointed by the Grand-Master] are as follows:—Grand Chaplain, Grand Marshal, Grand Conductor, Grand Guardian, Grand Herald, and District Deputy Grand-Masters who have charge of the Lodges in counties and other specified localities.

These officers are elected and appointed annually.

restrict its legislative power to such representative basis as it may deem best for the proper transaction of business; but it cannot abridge the privileges of Past Grands pertaining to their rank in the degrees of the Order, viz. their right to past-official degrees, eligibility to office, precedence belonging to their grade, privilege of attending the meetings of their Grand Lodge, and right to vote for Grand Officers.—DIGES, p. 43.

* The Grand Lodge of Northern New York, whose founders were the originators of these "exceptions," allows every Lodge of less than fifty members one vote, two votes where the number amounts to fifty, and one vote for each additional fifty members. One object of the reform intended, was a prevention of the confusion which might arise in legislation by the rapid increase of the Past Grands, who were being admitted as legislators in the Grand Lodge of New York at the rate of about *six hundred annually*.

by and are under the jurisdiction of the Grand Lodge of the United States. Although not subordinate to a Grand Lodge, yet they can pass no laws excepting such as may relate to the government of the Encampments. In all cases where precedence is to be observed, they rank below State Grand Lodges, which are the supreme legislative heads within their respective jurisdictions.

They usually consist of all Past Chief-Patriarchs and Past High-Priests, but in some instances of Past Chief-Patriarchs only, within their respective jurisdictions.

The officers of a Grand Encampment are as follows:—Grand Patriarch, Grand High-Priest, Grand Senior and Junior Wardens, Grand Scribe, Grand Treasurer, Grand Representatives to the Grand Lodge of the United States, Grand Sentinels, and Deputy Grand Patriarchs for each district.

All these are elected annually, excepting the Grand Sentinels and Deputies, who are appointed annually by the Grand Patriarch.

The Grand Patriarch must preside and preserve order at the sessions of the Grand Encampment; decide all questions of constitutional law; receive and act on all complaints which may be made to him against his deputies or Encampments; give such instructions in the work of the Order as may be necessary; and grant dispensations to subordinates in all such consistent matters as he may deem promotive of the interests of the institution. He has supervisory authority over the jurisdiction of the Grand Encampment.

The Grand High-Priest must preside in the absence of the Grand Patriarch; and in case that office become vacant, he has the full powers of Grand

Patriarch for the remainder of the term. It is his duty to assist the Grand Patriarch in giving instructions in the work. He also acts as chaplain.

The Grand Senior Warden must assist in presiding, and in preserving order. In the absence of the Grand Patriarch and Grand High-Priest, he must have charge of the Grand Encampment. He is the third officer of that body: in case of a vacancy in the offices of Grand Patriarch and Grand High-Priest, he has the full power of the Grand Patriarch for the remainder of the term.

The Grand Junior Warden must open and close the Grand Encampment according to the regular form. He must introduce all new members.

The duties of the Grand Scribe and Grand Treasurer are similar to those of the Secretary and Treasurer of a Grand Lodge.

The Grand Representatives must perform the duties of legislators in the Grand Lodge of the United States.

The Grand Sentinels have charge of the doors, and must prevent the admission of any improper person.

The duties of Deputy Grand-Patriarchs, in the government of their Encampments, are similar to those of Deputy Grand-Masters in the government of their Lodges.

The revenue of a Grand Encampment is derivable from charter-fees and assessments on the subordinates, and is appropriated to defray necessary expenses.

NOTE.—Members of Grand Lodges consist of all Past Grands in good standing in the subordinates: they are admitted on the authority of certificates granted by the Lodges of which they are members; which certificates must specify that the brothers holding them have been instructed in the five degrees, and served an elective term in the office of Noble-Grand.

The members of Grand Encampments consist of all Past Chief

Patriarchs, and usually of all Past High-Priests also, who are admitted on the authority of certificates, specifying that such officers have served an elective term as Chief-Patriarchs or High-Priests of Encampments.

The Grand Lodge of the United States.



THE Grand Lodge of the United States is the supreme head of the Order in the United States of North America. All Grand Lodges and Encampments therein derive their authority from it. It may also establish Lodges of Odd-Fellows in any other part of the world. A Grand Lodge under its jurisdiction exists in British North America, and a subordinate Lodge in the Sandwich Islands. Grand or subordinate Lodges under its control exist in every State, district, and territory of the Union, with the exception of Utah and the Indian Territories.

It is a body corporate. It was incorporated by the legislature of Maryland in the year 1841.

It is the ultimate tribunal to which all matters of general importance to the State, district, and territorial Grand Bodies are to be referred, and its decisions thereon are final and conclusive. It possesses the power to regulate and control the work of the Order, and the several degrees belonging thereto, and to fix and determine the customs and usages in regard to all things which concern Odd-Fellowship.

Its members are the Grand-Sire, Deputy Grand-

Sire, Recording and Corresponding Secretaries, Treasurer, Marshal, Guardian, Chaplain, and the Representatives from State, district, and territorial Grand Lodges and Encampments, granted and sustained by its authority. The first five-named of these are elected biennially, except the G. Corresponding Secretaries, who may be elected during the pleasure of the Grand Lodge. The Grand Marshal, Guardian, and Chaplain are appointed by the Grand-Sire, with the approval of the Grand Lodge. These officers may all be chosen from the various State Grand Lodges and Encampments,* and need not be elected as Representatives, in order to be elevated to the positions of officers of the Grand Lodge of the United States: but none except the Grand-Sire can vote, and he in case of "tie" only. The Representatives must be from Grand Lodges and Encampments of the States, etc., and must be Past Grands in good standing, who have received the R. P. Degree. They must be elected or appointed by the Grand Lodge or Grand Encampment they represent for the term of two years.† They are entitled to vote on all questions before the Grand Lodge in the manner following: Each Grand Lodge or Encampment having less than one thousand members, one vote; and each Grand Lodge and Encampment having more than one thousand members, one additional vote.

* A candidate for Grand-Sire, or Deputy Grand-Sire, must be a Past Grand, and have received the R. P. Degree and Grand Encampment Degree. He must be a contributing member of a subordinate Lodge and a subordinate Encampment. He must be nominated by the Grand Lodges and Grand Encampments, through their Representatives, by whom also the Grand officers are elected.

† They receive no compensation, save five cents per mile for their travelling expenses, and three dollars per diem during the session, which usually lasts one week.

It is the duty of the Grand-Sire to' preside at the sessions of the Grand Lodge, to preserve order, and to enforce the laws. He has the casting-vote in all cases of "tie." During the recess of the Grand Lodge, he has a general superintendence over the interests of the Order. He must hold no office in a subordinate Grand Lodge or Grand Encampment while acting as Grand-Sire. The Grand-Sire, as the head of the Order, has a great responsibility; and he is expected to be fully acquainted with every matter connected with the Fraternity. Those who have been elected, and have served as Grand-Sires since the establishment of Odd-Fellowship in the United States, have been eminently qualified for the office. They have performed its duties creditably, and generally for the best interests of the Institution.*

The Deputy Grand-Sire must aid the Grand-Sire by his advice and assistance, and preside in his absence. He must also open and close the meetings of the Grand Lodge.

The Grand Secretaries (Recording and Corresponding) must keep a record of the proceedings of the Grand Lodge; keep accounts between the Grand Lodge and the Grand and subordinate Lodges and Encampments under its jurisdiction; write all letters and communications; carry on the correspondence of the Grand Lodge; and perform such other duties as may be required of them. During the recess of the Grand Lodge of the United States, the Grand

* The following are the names of the Past Grand-Sires:

Thomas Wildey, Baltimore.	Howell Hopkins, Philadelphia.
Samuel H. Perkins, Philadelphia.	Thomas Sherlock, Cincinnati.
Zenas B. Glazier, Wilmington, D.	Horn R. Kneuss, Philadelphia.
John A. Kennedy, New York.	Robert H. Griffin, Savannah.

Secretary is the medium through whom the business is to be performed, under the instructions of the Grand-Sire.

The Grand Treasurer receives all moneys, and pays all orders drawn on him by the Grand-Sire.

The Grand Guardian attends to the admission of the members, whom he is required to "prove" before he permits them to enter the Grand Lodge.

There is also a Messenger elected by the Grand Lodge, whose duty it is to assist the Grand Secretary, and perform such other work as the Grand Lodge may require.*

The Grand Marshal and the Grand Chaplain must perform such duties as are usual to such offices.

At each annual session of the Grand Lodge, the Grand-Sire must appoint, in each State, district, or territory, (in which there is not a Grand Lodge and a Grand Encampment,) an officer, to be styled "District Deputy Grand-Sire," whose duty it will be to act as the special Agent of the Grand Lodge, and perform such offices as it may direct. He has a general supervision over all subordinate Lodges and Encampments in his district, which work under charters granted by the Grand Lodge of the United States. To qualify a brother for this office, he must be a regular contributing member of a subordinate Lodge and Encampment, and must have attained the rank of Past Grand, and be a Royal-Purple Degree member. If a Grand Encampment has been established in his district, he must also be a member of that body.

* This position has been held for several years by P. G. JOHN E. CHAMBERLAIN, of Maryland. His uniform politeness to strangers who visit the Hall at Baltimore, and his assiduous attention to the business he is required to perform, have won for him hosts of friends and an excellent reputation.

The Grand Lodge of the United States meets annually, on the first Monday in September, at such place as may be designated by itself. A majority of the Representatives of the several Grand Lodges and Grand Encampments is necessary to constitute a quorum for the transaction of business.

The revenue of the Grand Lodge arises from charter-fees, dues from Grand and subordinate Lodges and Encampments under its jurisdiction, and from the sale of books and cards for the use of the Lodges.

The Grand Lodge of [Maryland and] the United States was organized February 22d, 1821, by a committee of Past Grands from Lodges which had been instituted by Thomas Wildey, John Welsh, John Boyd, and others, by virtue of a dispensation granted to them by the "Duke of York's Lodge, holden at Preston, Old England." It was then called "The Grand Lodge of Maryland and of the United States." Subsequently, on the 15th of January, 1825, it was established as the Grand Lodge of the United States, and the title "Grand Lodge of Maryland" dropped. THOMAS WILDEY was the first *Grand-Master*; JOHN WELSH, Deputy Grand-Master; WILLIAM WILLIAMS, Secretary; and THOMAS MITCHELL, Guardian. At the session of 25th April, 1826, the title of *Grand-Sire* of the Grand Lodge of the United States was suggested, and in 1828 the Constitution was revised and this title confirmed. From this time the Grand Lodge has increased in importance, and in the number of Odd-Fellows within its jurisdiction, until there are under its control thirty-three Grand Lodges, two thousand seven hundred and twenty-nine subordinates, twenty-eight Grand and five hundred and eight subordinate Encampments, (numbering 21,469 Patriarchs,) comprising a membership of *one hundred and ninety-three thousand two hundred and ninety-eight*.

Organization of Lodges, etc., and Installation of Officers.



LODGES are organized and officers installed by the Grand-Master of the Grand Lodge in person, or by his deputy, who must be a Past Grand. He is assisted by the Grand officers. If these are not present in person, their places may be filled by Past Grands. Previous to organization, the brothers applying for the Lodge must agree to conform to and support the laws of the Grand Lodge and of the Order. Previous to the installation of officers, they must be examined by the Grand Marshal, whose duty it is to ascertain whether they are competent to fill the offices to which they have been elected, and who, if the examination prove satisfactory, will present them severally to the Grand-Master, who will duly install, or cause them to be installed. As each person appears for this purpose, the Lodge is required to express its satisfaction or otherwise of the choice it has made in him, for the information of the Grand-Master, whose province it is to ascertain whether the election has been regular and properly understood. If objection be made to the installation of any officer, the Grand-Master will ascertain if it be valid, and in case it should, he will immediately order a new election, which he will superintend in person. After the in-

stallation is concluded, the Grand-Master will instruct the various officers in their duties; and, after having delivered to the Lodge its charter, books, and papers, he must receive (if the Lodge be one which has been previously in operation) a correct "return" of its membership, its pecuniary condition, names of officers past and present, number of degrees conferred, names of brothers suspended or expelled, with the causes therefor, and names of persons rejected, together with the amount of dues to the Grand Lodge; which he is required to forward to the office of the Grand Secretary. Such returns should always be prepared previous to the attendance of the Grand-Master for the purpose of installing, so that they may be placed in his hands the moment he calls for them. Blank forms for this purpose are furnished in ample season to all Lodges, by the Grand Secretary. The installation of officers of Lodges and Encampments occurs semi-annually, in January and July.

ENCAMPMENTS are organized and installed by the Grand Patriarch of the Grand Encampment, assisted by the Grand High-Priest, Senior and Junior Wardens, Secretary, Treasurer, and Sentinel. The style of their organization and installation (not the *form*) is similar to that of Lodges.

GRAND LODGES AND GRAND ENCAMPMENTS are organized by the Grand-Sire or his deputy. Past Grand officers of these bodies may install the officers elect. Previous to installation, such officers must agree to conform to and support the rules and laws of the Order as adopted by the Grand Lodge of the United States.

Institution of New Lodges and Encampments.



LODGES (or Encampments) must be organized by the Grand-Master, (or the Grand-Patriarch,) or by a deputy. The petitioners will assemble at his call, and agree to conform to the laws, etc., when the charter and books will be delivered to them. It is well if they *practise* in the presence of the officer, who should be competent to advise and instruct in the ceremonies, work, etc., in order that any inaccuracy or misapprehension may be corrected.

It may not be amiss for us here to remark, that the officer deputed by the Grand-Master or Grand-Patriarch for the purpose of organizing a Lodge or Encampment, should be selected with a view to his entire capacity for the performance of his duty. He should not only thoroughly understand the work himself, but be capable of imparting to others the proper information in an intelligible manner. A decided and favorable impression should be made on the minds of those who are about to assume the responsibility of conducting the operation and business of a Lodge; and he who is not perfectly qualified to explain the work accurately to such persons should never be deputed for the purpose.

Past-Official Degrees, etc.



PAST-OFFICIAL Degrees are conferred on the Past Secretary, Past Vice-Grand, and Past Noble-Grand. They are called the *Side-Degrees*. If properly rendered, they may be made impressive, though, usually, the instructor makes short work of them. The Grand-Master, or his deputy, are the proper persons to explain these degrees. But the G. M. may depute a Grand-Lodge officer or member for this purpose. In order to become qualified to receive the P. O. Degrees, a brother must have served a regular term of six months as Secretary, V. G., and N. G. The Secretary's and V. G.'s Degrees are sometimes conferred on a brother who has served as the *first N. G.* of a Lodge.

The Grand Lodge Degree is conferred by the Grand Warden, usually in the Grand Lodge-room. Any brother who has passed the higher chair of his Lodge is entitled to it. It is uniform to *all* Grand Lodges. In order to obtain it, a brother must present a certificate, under seal of his Lodge, showing that he has served as Noble-Grand.

The Grand Encampment Degree may be conferred (by the Grand High-Priest) on all P. C. Patriarchs, and in some States also on Past High-Priests. They must produce certificates from their Encampments, showing that they have passed the chairs.

Part Third.

REGULATIONS, RULES, CEREMONIES, ETC. OF THE ORDER.

THE JEWELS AND REGALIA OF THE ORDER.



THE Jewels and Regalia worn by Odd-Fellows have been made the subject of much remark by those who do not understand their object. They have been called "a useless expense," a "*token without meaning*," "an ostentatious display for the purpose of catching the eye." We shall not argue in this place the propriety of the use of regalia and jewels by the Order of Odd-Fellows, but will merely say that there is a significance attached to them which the uninitiated can neither understand nor appreciate. Yet we will take occasion to remark to our brethren, that an ostentatious display of these matters is indicative of a weakness which the world, and especially the opponents of our Order, will be apt to construe to the prejudice of our institution.

In describing the jewels and regalia, we shall commence with those of the Grand-Sire and members of the Grand Lodge of the United States, and proceed with those of the several Grand and subordinate bodies down to the Lodge.

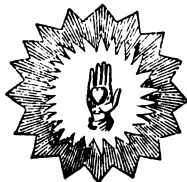
JEWELS AND REGALIA OF THE GRAND LODGE OF THE UNITED STATES.



1. *Jewel of a Grand-Sire, and of P. Grand-Sires.*—A medal of yellow metal, three inches in diameter, on one side of which is the coat-of-arms of the United States, surrounded by an ornamental edging of silver. *Regalia.*—Collar of purple velvet, four inches in width, with a roll of scarlet velvet on the upper edge around the neck; trimmings of yellow metal. The collar to be united in front with three links, from which must be suspended the medal.

2. The *Regalia* of officers, representatives, past officers, and past representatives of the Grand Lodge of the U. S., is similar to the above. Representatives and past representatives may wear medals of the size and style of that of the Grand-Sire, signifying the coat-of-arms of the State represented in the Grand Lodge of the U. S.

JEWELS AND REGALIA OF A STATE GRAND LODGE.



1. *Jewel of a Past Grand-Master.*—Sun, of white metal; heart in hand. *Regalia.*—Scarlet sash, (or collar,) and white apron, trimmed with scarlet, or scarlet apron, trimmed with white. Both sash (or collar) and apron may be trimmed with silver lace or

fringe.* The regalia for all officers and members of a Grand Lodge is as above. [That of the chaplain is an exception; at least we have made it so.]

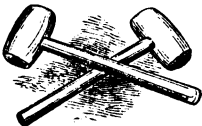
2. *Jewel of a Grand-Master.*—Sun, exhibiting the scales of Justice. Of white metal. *Regalia.*—As above.



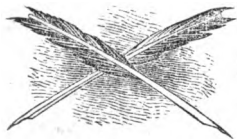
3. *Jewel of a Deputy Grand-Master.*—Half-moon. Of white metal. *Regalia.*—As above.



4. *Jewel of a Grand Warden.*—Crossed gavels. Of white metal. *Regalia.*—As above.



* Past Grands of the R. P. Degree may have trimmings of *yellow metal*; but the colors of the regalia of the officers of a State Grand Lodge should be uniformly scarlet and white.



5. *Jewel of a Grand Secretary.*—Crossed pens. Of white metal. *Regalia.*—As above.



6. *Jewel of a Grand Treasurer.*—Crossed keys. Of white metal. *Regalia.*—As above.



7. *Jewel of a Grand Chaplain.*—The Bible. Of white metal. *Regalia.*—A white sash and apron, trimmed with scarlet.



8. *Jewel of a Grand Marshal.*—A baton. Of white metal. *Regalia.*—Scarlet collar or sash, and a white apron, trimmed with scarlet; or a scarlet apron, trimmed with white.

9. *Jewel of a Grand Conductor.*—
A Roman sword. Of white metal.
Regalia.—As above.



10. *Jewel of a Grand Guardian.*—
Crossed swords. Of white metal.
Regalia.—As above.



11. *Jewel of a Grand Herald.*—A
trumpet. Of white metal. *Re-*
galia.—As above.



JEWELS AND REGALIA OF A GRAND ENCAMPMENT.

1. *Jewel of a Grand Patriarch.*—
Crossed crooks and an altar, repre-
sented in the centre of a double tri-
angle of yellow metal. *Regalia.*—
Royal purple collar or sash, and
black apron. The apron trimmed
with gold fringe or bullion.





2. *Jewel of a Grand High Priest.*—The breast-plate,* represented in the centre of a double triangle of yellow metal. *Regalia.*—As above.



3. *Jewel of a Grand Senior Warden.*—Crossed crooks in the centre of a double triangle of yellow metal. *Regalia.*—As above.



4. *Jewel of a Grand Junior Warden.*—Single crook in double triangle of yellow metal. *Regalia.*—As above.



5. *Jewel of a Grand Scribe.*—Crossed pens in double triangle of yellow metal. *Regalia.*—As above.

* Read the twenty-eighth chapter of Exodus.

6. *Jewel of a Grand Treasurer.*—Crossed keys in double triangle of yellow metal. *Regalia.*—As above.



7. *Jewel of the Grand Sentinels.*—Crossed swords in double triangle of yellow metal. *Regalia.*—As above.

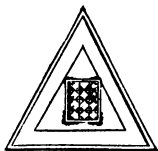


8. The *Regalia* of a member of a Grand Encampment consists of a purple collar, black apron, and black gloves; the apron or collar trimmed with yellow lace or fringe.

JEWELS AND REGALIA OF A SUBORDINATE ENCAMPMENT.

1. *Jewel of a Chief-Patriarch.*—Crossed crooks and an altar, represented within a single triangle of yellow metal. *Regalia.*—Purple collar and black apron, trimmed with gold-colored fringe or lace, or both.





2. *Jewel of a High-Priest.*—The breast-plate* within a triangle of yellow metal. *Regalia.*—High-Priest's robe, etc.



3. *Jewel of a Senior Warden.*—Crossed crooks within a triangle of yellow metal. *Regalia.*—Similar to that worn by the Chief-Patriarch.



4. *Jewel of a Junior Warden.*—A single crook within a triangle of yellow metal. *Regalia.*—As above.



5. *Jewel of a Scribe.*—Crossed pens in a triangle of yellow metal. *Regalia.*—As above.

* See Exodus, ch. 28.

6. *Jewel of a Treasurer.*—Crossed keys within a triangle of yellow metal. *Regalia.*—As above.



7. *Jewel of a Sentinel.*—Crossed swords in a triangle of yellow metal. *Regalia.*—As above.



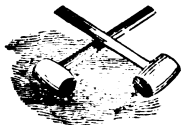
8. The *Regalia* of members of subordinate Encampments consists of Purple collars, Black aprons, and black gloves; the aprons or collars trimmed with yellow lace or fringe. Brothers who have taken the Patriarchal Degree only, and who are not therefore full members, wear a plain black apron and black gloves; and those who have received the Golden-Rule Degree may add gold-colored lace or fringe to the apron.

JEWELS AND REGALIA OF A SUBORDINATE LODGE

1. *Jewel of a Junior Past Grand.*—A five-pointed star, representing the heart and hand in the centre. Of white metal. *Regalia.*—A scarlet sash or collar, trimmed with white lace or fringe, or silver fringe, and a white apron trimmed with scarlet, or a scarlet apron trimmed



with white, and a scarlet rosette,* to be placed on the sash or collar.



2. *Jewel of a Noble-Grand.*—Crossed gavels. Of white metal. *Regalia.*—A scarlet collar, trimmed with white, and a white apron trimmed with scarlet.



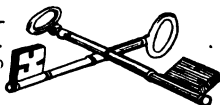
3. *Jewel of a Vice-Grand.*—Hourglass. Of white metal. *Regalia.*—A blue collar, trimmed with white or silver, and a white apron, trimmed with blue, and fringed with white bullion.



4. *Jewel of the Secretaries.*—Crossed pens. Of white metal. *Regalia.*—A green collar, trimmed with white or silver, and a white apron, trimmed with green.

* Rosettes, displaying the color of the degree to which a brother has advanced, or indicating the office he may hold, may be worn by any member or officer of a subordinate Lodge.

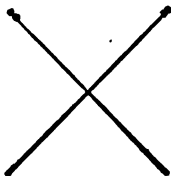
5. *Jewel of a Treasurer.*—Crossed keys. Of white metal. *Regalia.*—Precisely similar to that of the Secretaries.



6. *Jewel of a Chaplain.*—The Bible. Of white metal. *Regalia.*—A white sash and apron. They may be trimmed with the color of the highest degree to which the wearer shall have advanced; but our impression is in favor of pure, plain white for this officer.



7. *Jewel of a Warden.*—Crossed Wands. Of white metal. *Regalia.*—A black sash, and a white apron trimmed with black.



8. *Jewel of a Conductor.*—Crossed axes. Of white metal. *Regalia.*—Similar to that of the Warden.





9. *Jewel of the Guardians.*—Crossed swords. Of white metal. *Regalia.*—That of the I. G., a blue sash, and a white apron, trimmed with blue. That of the O G., a scarlet sash, and a white apron trimmed with scarlet.

10. The *Regalia* of the R. and L. Supporters of the N. G. consists of scarlet sashes, and white aprons trimmed with scarlet. That of the R. and L. Supporters of the V. G. consists of blue sashes, and white aprons trimmed with blue. That of the two Scene Supporters consists of white sashes and white aprons.

11. The *Regalia* for members of a subordinate Lodge is as follows:

For the initiatory degree, a plain white apron only.

For the first degree, white apron and collar, with *White* trimmings.

For the second degree, the same, trimmed with *Pink*.

For the third degree, the same, trimmed with *Blue*.

For the fourth degree, the same, trimmed with *Green*.

For the fifth degree, the same, trimmed with *Scarlet*.

Of these *colors* of the several degrees, each one has a peculiar significance, *which, in our opinion, should not be revealed to the world.*

12. The *Regalia* of the new Degree of Rebekah consists of a collar of *pink* and *green*. It is used only by ladies. These are the *colors* of the degree, and the *leas* they convey are most beautiful and emphatic.

13. The Regalia to be used by brothers attending the funeral of a deceased brother, is as follows:—A black crape rosette, having a centre of the color of the highest degree to which the wearer may have attained, to be worn on the left breast; above it a sprig of evergreen, and below it (if the wearer be an officer or past officer) the jewel or jewels which as such he may be entitled to wear. The ordinary mourning-badge to be worn by brothers, in memory of a deceased brother, is a strip of black crape passed through one button-hole of the left lappel of the coat, and tied with a narrow riband of the color of the highest degree to which the wearer has attained.


14. Past officers and members in possession of Encampment Degrees, and all other members of the Order, when visiting Grand or subordinate Lodges, are entitled to wear the regalia and jewels pertaining to the highest degree which they have taken.

15. All processions and balls, or other ceremonies at which the regalia and jewels, and other emblems of the Order, are to be used, must be sanctioned by the Grand Lodge, or, in its recess, by the Grand-Master. And all publications made in the newspapers, calling on the Order to appear in regalia, unless authorized as above specified, are improper, and contrary to the law of the Grand Lodge of the United States. *And the unauthorized use of the name of the Order is strictly prohibited.*

It is a matter of much gratification that, within the last few years, the brotherhood has so far seen the impropriety of *too much* display, as to regard the wishes of the Grand Lodge respecting public demonstrations. The ceremonies and processions of the Order are now comparatively rare, and are almost invariably directed or allowed by a State Grand

body. Thus they are rendered serviceably attractive, and being less frequent, are more largely attended. With respect to the attendance at funerals of brothers deceased, what can be more in keeping with the solemnity of the occasion than the simple, unassuming, yet expressive black crape rosette and the sprig of evergreen?


THE T. P. W.

 HIS was adopted for the protection of the Order, and is one of the tests by which travelling brothers are proven. It is designed for the use of brethren who are travelling beyond the limits of the jurisdiction of Lodges or Encampments to which they belong; and all Noble-Grands and Vice-Grands of Lodges, and all Chief-Patriarchs and Senior Wardens of Encampments, are possessed of it, in order that they may be qualified either to give or receive it. The Grand-Master and Grand-Patriarch of a State, and their regular deputies, possess it; and none other than members who are placed in some of the positions above mentioned are entitled to receive it. It is originated by the Grand-Sire, is changed yearly, and goes into use on the first day of January of each year. It is communicated by the Grand-Sire to the Grand Representatives at each annual session, and delivered by them in their several States to the Grand-Master and Grand-Patriarch, who deliver it to their deputies, and through them to the officers of Lodges and Encampments, as above stated.

Brothers who may procure a visiting or travelling card for the purpose of obtaining admission into Lodges or Encampments of other States, receive the T. P. W. in connection with the card. As a general rule, it can

only be given by a Noble-Grand or Chief-Patriarch to the members of their own bodies respectively; but when brothers are called from home suddenly, without time to make personal application for their visiting cards, it is customary to accompany the card, when sent to the brother, by a letter, over the seal of the Lodge or Encampment, from the principal officer of the body granting it, to the Noble-Grand or Chief-Patriarch of some Lodge or Encampment in the place where the travelling brother is temporarily resident, conveying (through said letter) a request that the T. P. W. be communicated to the brother, who will, of course, be entitled to receive it in such manner.

CARDS.

 BROTHER who may desire to visit other Lodges or Encampments out of his district, or who may wish to withdraw from his Lodge or Encampment, receives a card, certifying that he is entitled to the privileges and advantages of an Odd-Fellow. Any brother who may wish to withdraw from the Order, can at any time do so by offering to his Lodge a written resignation; he is not bound, in such case, to take a card of withdrawal. If he shall take a withdrawal card, which is always good for one year, (during which time he may become a member of any other Lodge or Encampment,) he is amenable during that year to the Lodge or Encampment whence the card emanated, "whose duty it is to watch over his conduct."* These cards are fur-

* The Lodge or Encampment granting a visiting or withdrawal card, has power to recall or annul the same for good cause. DIGEST, p. 37.

nished by the Grand Lodge of the United States, and are signed by the Secretary of that body. They are also signed by the Noble-Grand and Secretary of a Lodge, or the Chief-Patriarch and Scribe of an Encampment, granting them. And they must always be signed, also, in the margin, by the name of the brother receiving them. The wife or widow of a member of a subordinate Lodge may, by a vote of two-thirds of the members present, receive a card, expressly adapted for her use, by the Grand Lodge of the United States, which is to be signed in manner above noted, with the addition of the signature of the Vice-Grand. Such card, granted to the wife of a member, cannot remain in force more than one year; but if granted to a widow, it continues valid during her widowhood. The following is the form of this card:—

“Friendship, Love, and Truth.”

“INDEPENDENT ORDER OF ODD-FELLOWS.

“TO ALL TO WHOM THESE PRESENTS SHALL COME, GREETING:

“This certifies that Mrs. E. C., whose name is endorsed on the margin of this card in her own proper handwriting, is the wife [or the widow] of our well-beloved brother, who is [or was] a member of Lodge No. —, held at blank, and working under authority of a charter duly granted by authority of the Right Worthy Grand Lodge of the State of blank. We therefore recommend her to your friendship and protection wherever she may be, throughout the world, for the space of blank, and no longer.

“In witness whereof, we have subscribed our names, and affixed
 L. S. the seal of our Lodge, this blank day of blank, in the year
 of our Lord one thousand eight hundred and blank.

“A. B., NOBLE-GRAND.


“C. D., VICE-GRAND.

“G. F., *Secretary.*”

The object of furnishing this recommendation is one which must commend itself to the approbation

of all She who possesses it is entitled to receive the friendship and protection of those who claim the privilege of watching, not only over their brethren, but also over all who are near and dear to those brethren.

BROTHERS TRAVELLING.

 BROTHER travelling, who may desire to visit a Lodge or Encampment, must be in possession of a card and the T. P. W. He presents himself at the door, and sends his card to the presiding officer, who appoints a committee of three to examine the visitor. In a Lodge, one member of this committee must be either the Noble-Grand himself, the Vice-Grand, or a brother known to be in possession of the T. P. W., and the other two members must be of the Scarlet Degree. In an Encampment, one member must be either the Chief-Patriarch himself, the Senior Warden, or a Patriarch* known to be in possession of the T. P. W., and the other members must be of the Royal-Purple Degree. These committees examine the brother in the T. P. W., and in the degree in which the Lodge or Encampment is open; and, if satisfied, introduce him to the meeting. Brothers can visit Lodges or Encampments without this form, if introduced by a Grand Representative, or other *elective Grand officer*, of the jurisdiction under which they wish to visit. In no other way, except as above stated, can a brother enter a Lodge or Encampment to which he is not attached, unless it be located in the State or jurisdiction in which his own Lodge or Encampment is working. It is important that this fact be well understood by the members

* Members of Encampments are called *Patriarchs*.

FORM OF A PROCESSION OF ODD-FELLOWS.**Grand-Marshal and Aids, mounted.****MUSIC.****(Subordinate Lodge as follows:—)****Marshal of the Lodge.****O. G., with drawn sword.****Banner.****Scene Supporters.****Brethren of the Initiatory Degree.**

“ “ White “

“ “ Pink “

“ “ Royal-Blue “

“ “ Green “

“ “ Scarlet “

I. G., with drawn sword.**Permanent Secretary—Treasurer—Secretary.****Supporter—VICE-GRAND—Supporter.****Conductor, with { —CHAPLAIN— } Warden, with
axe. white rod.****Supporter—NOBLE-GRAND—Supporter.****MUSIC.****(Subordinate Encampments* as follows:—)****Marshal.****Guardian.****Junior Warden.****Banner.****First W.—Senior Warden—Second W.**

* The Encampment branch has usually been considered as more exalted than the subordinate, and precedence is generally given to the Patriarchal Degrees. This, however, may be controlled by circumstances; as, for example, where the procession is organized under and in behalf of a single subordinate Lodge. In that case, precedence is usually given to the body under and on whose behalf the procession is organized.—*Decision G. L. U. S., session 1852.*

Patriarchal Degree Members.
Golden-Rule Degree Members.
Royal-Purple Degree Members.
Sentinel.

Scribe and Treasurer.

G. T.—HIGH-PRIEST—G. T.

Third W.—CHIEF-PATRIARCH—Fourth W.

MUSIC.

(The Grand Encampment, as follows:—)

Marshal.

Grand Sentinel.

Grand Junior Warden.

Banner.

Grand Senior Warden.

Members of the Grand Encampment.

Deputy Grand Sentinel.

Grand Scribe and Grand Treasurer.

Supporter—GRAND HIGH-PRIEST—Supporter.

Past Grand Patriarch.	} —GRAND PATRIARCH— {	Past Grand Patriarch.
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Past Grand High-Priests.

Past Grand Patriarchs.

MUSIC.

(The Grand Lodge as follows:—)

Four Grand Heralds,* mounted.

Deputy Grand Marshal.

Grand Guardian.

Banner.

Grand Warden and Grand Conductor.

Members of the Grand Lodge.

Grand Secretary and Grand Treasurer

Supporter—DEPUTY GRAND-MASTER—Supporter.

Supporter—GRAND CHAPLAIN—Supporter.

* Heralds on all occasions save those of funerals.

Past Grand- } —GRAND-MASTER— { Past Grand-
Master. } Master.


Past Deputy Grand-Masters.

Past Grand-Masters.

Past Grand-Sires and Officers and Members of the
Grand Lodge of the United States,
in carriages.

Brothers engaged in procession will wear regalia suitable to the degrees to which they may have attained. When two or more Lodges or Encampments walk in procession, they form severally as above; and the younger Lodges or Encampments should precede the elder. All officers in processions should wear the badges of their office. Emblems of the Order may be borne in processions, either in carriages prepared for the purpose, or by persons whose positions in the Order are such that they may appropriately bear the several emblems. Chaplains usually carry the Bible. The Marshals should walk on the left of the procession, near the heads of the divisions under their charge. At the place of its destination, the procession will halt and open right and left, while the Grand officers, etc. will pass through, in reversed order.

CEREMONY AT THE FUNERAL OF A DECEASED BROTHER.

 An hour appointed, the subordinate Lodge of which the brother was a member must meet at its room, and open the Lodge in the Initiatory Degree. The Noble-Grand will then appoint a Marshal and assistants. The Lodge will thereupon close, and the brothers pass in procession from the

room to the place whence the brother is to be taken for interment. The order of procession will be as follows:—

1. The Marshal, with black scarf, and baton bound with a band of black crape.

2. Outside Guardian, with red staff, in like mourning.

3. Scene Supporters, with white wands, in like mourning.

4. Members of the Initiatory Degree, in order of juniority, two abreast.

5. Members of the White, Pink, Royal-Blue, Green, and Scarlet Degrees, respectively, in like order.

6. Members of the Lodge having the degrees of the Encampment, respectively, in like order.

7. Inside Guardian, bearing the regalia and insignia indicative of the rank in the Order of the deceased brother.

8. Treasurer and Secretaries of the Lodge.

9. Vice-Grand, with Right and Left Supporters, each bearing his wand of office bound with a band of black crape.

10. Chaplain, with white scarf, supported by the Warden and Conductor, each bearing his staff of office in like mourning.

11. Noble-Grand, with his Right and Left Supporters, each bearing his wand of office in like mourning.*

* If the deceased brother, at the time of his death, was a member of an Encampment, or of a State, District, or Territorial Grand Lodge or Grand Encampment, or of the Grand Lodge of the United States, the Chaplain, and the highest officer or officers present, of such Encampment or Grand body or bodies, supported each by two members thereof, may take a position in the funeral procession next after the Chaplain and Noble-Grand, respectively, of the subordinate Lodge of the deceased; they being entitled to take precedence of such Noble-Grand, and of each other (in all processions of the Order, of whatever kind, according to their respective rank) in conducting the ceremony of interment as above set forth.

12. Past Grands of the Lodge, in order of juniority.

13. Brethren of invited Lodges, those of each Lodge arranged in the order above prescribed; the Lodges, when more than one may be represented, arranged in order of juniority.

On arriving at the place appointed for the starting of the funeral, the brothers must take position in the above order immediately before the corpse, and precede it to the place of interment. On arriving at such place, the brothers will open to the right and left, and allow the corpse, mourners, etc. to pass through, the brothers on either side standing uncovered, the hat held in the left hand of each, and joining hands with each other. And after the passing of the corpse, mourners, etc. between the two lines, the brothers will re-form in procession after them in reversed order, and close the procession into and within the place of interment.

After the performance of such religious service as the friends of the deceased may cause to be there performed, and before the final closing of the grave, the brothers must form silently around the grave, (as near to it as may be,) according to the order above set forth; they must be uncovered, the hat in the left hand of each, and joining right hands with each other in one or more circles, as regularly as the nature of the ground may admit; the Chaplain—or, if there be no Chaplain present, the Noble-Grand—may deliver the following—

Address.

We are assembled, my brethren, to render the last office which the living may minister to the dead.

Man is born to die. The coffin, the grave, the

sepulchre speak to us in language that cannot be misunderstood, however unheeded it may be, of "man's latter end." Youth in its harmlessness and comparative innocency, and manhood with its wonted vigor and pride of strength, are not more exempt than decrepit and tottering age from the fixed law of being that dedicates all that is mortal to decay and death.

This truth is inscribed in the great volume of nature upon its every page. The beautiful and the sublime, which the handiwork of the Creator displays on our every side, fearfully associate the unerring certainty of the end of all things, amid the vividness of the moral which they are ever suggesting to the contemplative mind.

Day after day, we are called upon to follow our fellow-creatures to that bourne whence no traveller returns: but, from the house of mourning, we go forth again to mingle in the crowded world, heedless, perhaps, of the precarious tenure of life, and the certainty of that end to which all flesh is rapidly tending. He who gives vigor of body, without warning paralyzes the stout heart and strikes down the athletic frame—the living of to-day become the dead of to-morrow.

Men appear upon, and disappear from the stage of life, as wave meets wave and parts upon the troubled waters: "in the midst of life we are in death." He whose lips now echo these tones of solemn warning, in his turn will be stilled in the cold and cheerless house of the dead; and, in the providence of God, none may escape.

Let us, then, so far improve the lesson as to be prepared for that change which leads to life eternal.

After which the Chaplain will offer the following—

Prayer.

Our Father and our God! who art the resurrection and the life; in whom whosoever believeth shall live, though he die; and whosoever liveth and believeth in thee shall not die: hear, we beseech thee, the voice of thy creatures here assembled, and turn not away from our supplications.

We humbly beseech thee so to imbue us with a conviction of our entire helplessness and dependence upon thee, that we may be brought to meditate upon the uncertainty of life and the certainty of death. In the dispensation of thy providence, thou hast summoned from among us our brother, and we, the surviving monuments of thy mercy, are gathered together to commit his remains to the earth. Give, O God! we beseech thee, thy Holy Spirit to us, whom thou hast spared; increase our knowledge; and confirm our faith in thee for ever.

(Bless and comfort, we pray thee, those whom it has pleased thee to add to the number of the disconsolate; buoy them up under this heavy stroke; sustain them against despondency. Oh! wilt thou be their Father and their God, and pour down from on high thy blessings upon their heads!) Bless, O Heavenly Father! the brethren here assembled: imbue them with the wisdom of thy laws; and draw them unto thee by the cords of thy inestimable love: impress them with their duty to each other as brethren, and their obligations in the various relations of human life; and, finally, bless our beloved Order throughout the globe. Preserve its principles and its purposes from innovation; sustain it from the shafts

of enmity; protect it from self-immolation; and shield it from all evil. And unto thee we shall render the praise for ever. Amen.

The address, or prayer, or both may be omitted, and should be, in case the friends of the deceased object to them. Whether they be admitted or omitted, however, (the brothers having formed as previously directed,) the Noble-Grand will, after a pause suited to the solemnity of the occasion, advance singly to the head of the grave, and cast into it the sprig of evergreen from his regalia, and then return to his place; whereupon the brothers from left to right in regular succession, and in such numbers at a time as not to cause confusion, may advance to the grave, cast into it the sprig of evergreen from their regalia, and return to their place. After all shall have done this, and the grave shall have been filled up or closed, the brothers must silently re-form into procession according to the order observed in coming to the place of interment, and return in such order to the Lodge-room, where the Noble-Grand will declare the funeral ceremonies to be closed.

The form of prayer, the funeral address, and the ceremony above prescribed have been adopted and authorized by the Grand Lodge of the United States. It is optional with Lodges or Encampments whether they use it or not. In case they do not use it, however, they are required to refrain from using any. It will be observed that the form—while it is such as all persons, of whatever faith, may consistently employ—is adapted to no sect or party, simply as such; and that it is, therefore, most appropriate for Odd-Fellows.

FORM OF DEDICATION OF AN ODD-FELLOWS' HALL OR LODGE-ROOM.

This ceremony may be performed in presence of a general audience, or in a Lodge-room, with closed doors. If others than members are present, the honors will be omitted, and the Grand Officers will enter in due procession, and take their appropriate seats. If admission is restricted to members of the Order, a Lodge will first be opened in due form, and Guardians stationed at the doors. The Grand Lodge Officers, properly clothed, will form in another apartment, and approach the outer door, at which the Grand Herald will give the usual alarm.

O. G. Who comes there ?

G. H. The M. W. Grand-Master and other officers of the R. W. Grand Lodge of . . . , who desire to be admitted, in the name of Friendship, Love, and Truth, for the purpose of dedicating this hall to the uses of the Independent Order of Odd-Fellows, and the diffusion of Benevolence and Charity.

O. G. Enter, in the name of Friendship, Love, and Truth.

The same dialogue will occur at the inner door, with the Inside Guardian, after which the Grand Lodge Officers will enter the room and take their respective seats, the four brethren appointed as Heralds having seats in front of the Grand-Master, when the grand honors will be given. The building will then be delivered to the Grand-Master, as follows, by the Noble Grand or Chairman of the Building Committee, who deposits the keys of the same upon the pedestal. The Grand Officers occupying their appropriate seats, the exercises proceed as follows :

G. Chaplain. Direct us, O Lord, in all our doings, with thy most precious favor, and further us with thy continual help ; that in all our works, begun, continued, and ended in thee, we may glorify thy holy name, and finally, by thy mercy, obtain everlasting life. Amen.

The Lodge being called up, the brethren will unite in singing the following ode :

ODE.

Brethren of our friendly Order,
Honor here asserts her sway ;
All within our sacred border
Must her high command obey.
Join, Odd-Fellowship of brothers,
In the song of Truth and Love ;
Leave dispute and strife to others—
We in harmony must move.

Honor to her courts invites us—
Worthy subjects let us prove ;
Strong the chain that here unites us,
Linked with Friendship, Truth, and Love.
In our hearts enshrined and cherished,
May these feelings ever bloom—
Failing not when life has perished,
Living still beyond the tomb.

Grand Marshal. Is it the will and pleasure of the M. W. Grand-Master of the Grand Lodge of the Independent Order of Odd-Fellows of the State of . . . , that the ceremony of dedicating this hall to the business and purposes of Odd-Fellowship do now proceed ?

Grand-Master. Such is my will and pleasure.

The Noble Grand, President of Hall, Association, or Committee, will then say :

N. G. Most Worthy Grand-Master : We meet you here to-day to announce that the work in which we have been engaged is finished, and our temple is 'at last ready to shelter us within its walls. It is not the business of the committee to allude to their own labors, nor the manner in which those labors have been performed ; nor would good taste permit them to descant on the fitness of our edifice for the sacred purpose to which it is designed. It is capable of

speaking for itself, through its proportions and its style. If these fail to impress you, any words of mine would prove worse than useless. I have only to repeat that our work is finished; and, in behalf of Lodge No. . . , and of the Order in this place, I make request that this hall be set apart and dedicated to the business and purposes of Odd-Fellowship.

Grand-Master. Noble Grand (or President of Odd-Fellows' Hall Committee): In the name of and in behalf of the Independent Order of Odd-Fellows of the State of , I accept, for dedication to the use of Odd-Fellowship, this hall, which has been constructed under your supervision. To you and your associates the present must be an occasion especially gratifying. To-day you witness the consummation of that for which you have ardently toiled and hoped; to-day you hail the completion of that for which you have zealously and faithfully labored; and to-day you behold the recognition by your brethren from the North, the South, the East, and the West, of this, the result of your efforts, as a temple devoted to the service of those whose vocation it is to visit the sick, relieve the distressed, bury the dead, educate the orphan—duties which neither interfere with nor supersede the discharge of any other, social, moral, or religious.

Brethren, I congratulate you upon the completion of this beautiful hall, which we are about to dedicate to those cardinal virtues which should adorn and elevate humanity, and the names of which we have selected as the motto and watchword of our beloved Order. Beneath this roof you are to encourage one another in the duties of benevolence and charity; before this altar the good works of Friendship, Love, and Truth are ever to be presented as the only acceptable sacrifices. From hence, as from a perennial

fountain, are to flow the gentle streams of true Friendship, to gladden and make green many waste places. In this quiet retreat are to be cultivated those flowers that Love unfeigned shall scatter on the rugged pathway of life under many bleeding feet. Here is to be sown the good seed of Truth in many hearts, to spring up and yield its hundred-fold harvest. It is, therefore, not so much this temple, made with hands, that should occupy our attention at present, as the great principles that are here to be disseminated. I hope and trust, brethren, that our united efforts, with those of our brethren throughout the globe, may lead to the raising and adorning of a still nobler Temple, which shall be consecrated by the approval of the Supreme Grand-Master of the Universe, without the invocation of whose blessings no work should be undertaken.

Grand Chaplain. Almighty God, the maker of all worlds, whom we are taught to approach and call by the tender name, Father, we would humbly draw near, and beg thy blessings on the work in which we are engaged. Whatever is amiss in us, do thou make right by thy Divine power, and in all things do thou overrule our thoughts and deeds to thy greater glory and the good of our fellow men. Amen.

(The members of the Order called up.)

Grand-Master. I was glad when they said unto me, Let us go into the house of the Lord.

Response. Our feet shall stand within thy gates, O Jerusalem!

G. M. Jerusalem is built as a city that is compact together (at unity in itself).

R. Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord.

G. M. For there are set thrones of judgment, the thrones of the house of David.

R. Pray for the peace of Jerusalem; they shall prosper that love thee.

G. M. Peace be within thy walls, and prosperity within thy palaces.

R. For my brethren and companions' sakes, I will now say, peace be within thee!

G. M. Because of the house of the Lord our God I will seek thy good.

R. So be it.

G. M. Hear, hear, hear, all men: By authority, and in the name of the Grand Lodge of the Independent Order of Odd-Fellows of the State of . . . , I dedicate this hall to the business and purposes of Odd-Fellowship, to disseminate Friendship, Love, and Truth, and to diffuse benevolence and charity in their fullest extent to all its worthy members; and, by this solemn act, I hereby declare it duly dedicated.

The Grand-Marshall will please cause this dedication to be appropriately proclaimed.

Grand-Marshall. Brothers Grand Heralds of the North, of the South, of the East, and of the West: By the solemn act of the M. W. Grand-Master of the Grand Lodge of . . . , this hall is duly dedicated to the business and purposes of Odd-Fellowship, to disseminate Friendship, Love, and Truth, Faith, Hope, and Charity, in their fullest extent, to all its worthy members. It is his will and pleasure that the same be proclaimed, which duty you will perform.

Herald of the North. Hear all men: By command of the M. W. Grand-Master, and in the name of Friendship, as pure, refreshing, and life-giving as this water [sprinkling it], I dedicate this hall to the practice of that ennobling virtue, which, uniting men as brethren, teaches them to sustain that relation at

all times, each in his turn helping and helped, blessing and blessed.

Response. Behold how good and how pleasant it is for brethren to dwell together in unity, for these the Lord commanded the blessing, even life for evermore.

Herald of the South. Hear all men: By command of our M. W. Grand-Master, I proclaim this hall dedicated to Love, world-wide and ever-enduring [lights the fire on the altar]; and may the fire that is this day kindled upon the altar of our hearts, be as perpetual as that which burned upon the altar in the secret tabernacle of the Most High, of which this is but a feeble emblem.

Response. Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal; Charity never faileth.

Herald of the East. Hear all men: By command of our M. W. Grand-Master, I proclaim this hall dedicated to the inculcation and cultivation of Truth [scattering wheat]; and may the good seed here sown, of which this is the emblem, like the grain sown broadcast on the earth, spring up again an hundred fold, for future use and blessing; and may that ennobling virtue which lies at the foundation of all other virtues, and which, devoid of guile and hypocrisy, teach us sincerity and plain dealing in all our communications, and earnestness in the inculcation of whatever is good and true.

Response. He that walketh uprightly and worketh righteousness, and speaketh the truth in his heart, O Lord, shall abide in thy tabernacle and shall dwell in thy Holy Hill.

Herald of the West. Hear all men: By command of our M. W. Grand-Master, I proclaim this hall dedicated to Faith, Hope, and Charity. Those graces, like these flowers [strewing flowers], fill the common

air with fragrance, beautify and adorn all on whom they fall. The practice of these highest virtues is in itself the fulfilling of that law which commands us to visit the sick, bury the dead, and educate the orphan.

Response. A good man showeth favor and lendeth; he will guide his affairs with discretion; he hath dispersed; he hath given to the poor; his righteousness endureth forever; his horn shall be exalted with honor.

Grand Marshal. Most Worthy Grand-Master: Proclamation has gone forth to the four quarters of the globe, that all men may hear and know, the principles of Odd-Fellowship have here a dwelling-place.

Grand-Master. The Grand Chaplain will now address the Throne of Grace.

Grand Chaplain. We humbly beseech thee, O God, to bless the work in which we have now been engaged. Let the lessons we have received sink deep into our hearts, so that this shall have been to us no idle ceremony, but a means of edification in righteousness, and truth, and humanity. May we all leave this place with our good resolutions strengthened, our charities enlarged, and our hearts expanded in all embracing love toward our brethren of every tongue and clime. Bless, O Heavenly Father, the Order of which we are members; aid us in the good work of Benevolence and Charity, to which we are pledged; and give direction and success to our efforts. Bless this edifice in the promotion of the good objects to which it has this day been set apart. Let thy protecting care be over the brethren who here shall meet together; keep their feet upon the right path, and guide them by thy power in the way everlasting; make them faithful to their duties, and zealous in every good word and work; so that when the solemn close of life comes, the soul of each may

be stayed on thee. And unto thee, our God and Father, be ascribed glory, and dominion, and power, world without end. Amen.

Grand-Master (first calling down the Lodge). My Brethren : I trust that the solemn ceremonies of this occasion may not be lost upon our hearts. In setting apart this hall for its noble purposes, we have renewed our vows to practice conscientiously the lessons of our beloved Order. Let us never forget the imperative command of our laws, "to visit the sick, to relieve the distressed, to bury the dead, and educate the orphan." Let us not forget, moreover, that besides these good works of charity, Odd-Fellowship has high and important lessons to inculcate—lessons that, if attentively listened to and practiced by all, would elevate the character of man, and hasten the coming of the promised day of universal peace and love.

Brethren of Lodge, we now again deliver unto your hands this beautiful temple you have elevated to our Order. Joy be within its walls, and peace a constant guest! May these walls never echo with the sound of an angry or unkind word. May all the influences that flow hence be good and for good, now and forever. Amen.

Calls up the Lodge.)

Grand-Chaplain. Now, unto Him who is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, I commend you and the whole family of man; and to him, the only wise God, our Savior, be glory and majesty, dominion and power, now and forever. Amen.

(Here follows oration.)

FORM OF INSTALLATION FOR SUBORDINATE LODGE OFFICERS.

Should the M. W. Grand-Master be present, the Installation will be said to be in "Ample Form." Should it, in his absence, be conducted by the R. W. Deputy Grand-Master, a District Deputy Grand-Master, it will be said to be in "Regular Form." Should neither of these be present, then it may be conducted by any P. G. Officer or P. G., preference being given to seniority and rank, and shall be said to be in "Form." The officer officiating for the Grand-Master, in his absence, will be addressed by his own proper title; any other Grand Officer *pro tem.*, who may be appointed by the Installing Officer, will be designated by the office he represents.

All the ordinary ceremonies of the Lodge being suspended, the inner door being opened wide, and the officers in their respective stations, the Grand Marshal, having a white baton, trimmed with scarlet, approaches, and the following conversation ensues:

Grand Marshal. Worthy Guardian, inform the Noble Grand that the Grand Marshal of the R. W. Grand Lodge of ——— demands admission.

Inside Guardian. Noble Grand, the W. Grand Marshal of the ——— is without, and demands admission.

Noble Grand. You will admit him.

Inside Guardian. You have liberty to enter.

The Grand Marshal passes to the center of the Lodge, facing the Noble Grand, whom he salutes with the baton.

Grand Marshal. Worthy Noble Grand, I am instructed, by the M. W. Grand-Master of the R. W. Grand Lodge of ———, to ascertain whether the charter (or dispensation) of this Lodge is in the hall; whether the dues of this Lodge have been paid, and, if not, to request that they shall be placed in my hands; to ask if the officers have been elected for the coming term; if they are free from all charges, pe-

cuniary or otherwise, upon your Lodge-books; and whether you are now ready to proceed with the ceremony of installation?

Noble Grand. Worthy Grand Marshal, the charter of this Lodge is in the Lodge-room, and in my keeping. The Treasurer will pay over to you the dues of the Lodge, or show you the Grand Secretary's receipt for the same. The officers for the ensuing term have been elected; they each and all stand free from all charges upon our Lodge-books. You will please inform the M. W. Grand-Master that we are prepared for installation, and await his pleasure.

After receiving the dues, the Grand Marshal again salutes the Noble Grand and retires. The procession being formed, the Grand Officers approach the door.

Grand Marshal. The Grand Lodge of the Independent Order of Odd-Fellows of —.

Inside Guardian. Noble Grand, the Grand Lodge.

Noble Grand. In the name of Friendship, Love and Truth, admit them.

They enter and pass to the center of the hall. The Lodge rises. The Grand-Master steps in front.

Grand-Master. Noble Grand, by authority of the R. W. Grand Lodge of —, we appear here this evening for the purpose of installing into their respective chairs the officers of this Lodge. You will please direct your officers to surrender their respective chairs to the Grand Officers in attendance; and you will now please take your seat as Sitting Past Grand of this Lodge for the current term.

Noble Grand. Officers of — Lodge, you will surrender your chairs to the officers of the R. W. Grand Lodge of —.

The Grand-Master will take the Noble Grand's chair, the Grand Warden will take the Vice Grand's, the Grand Secretary will take the Secretary's, and the Grand Treasurer will take the Treasurer's chair.

Grand-Master. My brethren, you will please be seated. Worthy Grand Marshal, you will retire with the officers elect for examination. It is unnecessary for me to remind you that that duty should be faithfully performed.

After the examination of the candidates, the Grand Marshal will announce, through the Grand Guardian,

The Grand Marshal with the officers elect for installation.

The Grand Marshal and officers elect will enter in procession, the Lodge remaining seated. Each of the officers may be supported by two who have passed the same office, and will form a line on the left of the Noble Grand's chair. During the march into the Lodge the following may be sung :

INSTALLATION ODE.

Come, let us swell the joyful note,
And hail the chosen band,
Who, in compliance with our vote,
To-night before us stand.
Our Noble and Vice Grand will now
To seats of honor move,
And bear the ensign on their brow
Of Friendship, Truth, and Love.

Hail ! all our officers elect,
Of high and low degree,
Hail ! each with due and kind respect,
Whate'er his station be.
We place reliance in their zeal,
That they will worthy prove.
And stamp their actions with the seal
Of Friendship, Truth, and Love.

Grand Marshal. M. W. Grand-Master, I present to you for installation, our worthy brother [A. B.], whom the brethren of this Lodge have elected Noble Grand for the present term.

Grand-Master. [To the Noble Grand elect.] Bro-

ther, do you accept of the office to which you have been elected?

Noble Grand elect. I do.

Grand-Master. [To the Lodge.] Brethren, are you content with the choice you have made of Noble Grand?

Answer. ———.

Should any objection be expressed, the Grand-Master, if the installation be in public, will recall the officers to their respective chairs, and, with the Grand Officers, will retire. If the installation be in private, it will be the duty of the Grand-Master to examine its nature; and if it should appear that the election has been effected by irregular or illegal means, the Grand-Master shall order a new election to take place at that time, which he shall conduct, and the person then elected, if qualified, shall be installed. These directions apply to all the officers.

Grand-Master. M. W. Grand Marshal, have you examined the Noble Grand elect, to ascertain whether he is sufficiently acquainted with the various lectures and instructions to enable him to deliver them according to his office? Have you ascertained whether he has rendered sufficient previous service in office, and is free from all charges on the books of this Lodge, of whatsoever kind?

Grand Marshal. I have, M. W. Grand-Master, and find the brother competent and eligible to fill the honorable station to which he has been elected by the brothers of this Lodge.

Grand-Master. Noble Grand elect, will you promise to submit to your charges; to be obedient to the mandates of the Grand Lodge of the ———; to support the regulations of our Order; to act with justice toward all brothers, as is the duty of a Noble Grand?

Noble Grand elect. I will.

Grand-Master. Your apparent willingness to conform to the charges and regulations of our Order, the proficiency you have made therein, your moral

standing, your freedom from indebtedness to the Lodge, and the voice of a majority thereof, entitle you to be now installed into the office of Noble Grand of this Lodge. You will, therefore, place your right hand upon your left breast, and repeat after me :

NOBLE GRAND'S O. B. N.

In the presence of the members of the Order here assembled, I, ———, do promise, declare, and say, that I will perform the duties of Noble Grand of this Lodge until the end of the present term ; and will support, maintain, and abide by the Constitution, By-Laws, Rules, and Regulations of the Grand Lodge of the Independent Order of Odd Fellows of the ———, as well as the Constitution and By-Laws of this Lodge. I furthermore promise, that I will not give the means whereby to gain admission, to any person except a member of this Lodge, in good standing. I will, to the utmost of my power, enforce the laws, and preserve order and decorum in the Lodge. I will judge of every transaction that comes before me without prejudice or partiality ; see that the obligations to candidates for membership are legally administered ; and, should the Grand Lodge direct, I will deliver the Warrant or Dispensation of this Lodge to the Grand-Master. All this I promise to fulfill, unless prevented by sickness, or some other unavoidable occurrence. To the performance of all which I pledge my most sacred honor.

Grand-Master. W. Grand Marshal, you will proceed to invest the Noble Grand in the regalia of his office.

Grand Marshal. By command of the M. W. Grand-Master, I invest you with this collar, jewel, and other regalia, which are emblems of your office.

Grand-Master. Noble Grand, you will receive from

us the Constitution and By-Laws of your Lodge; you are to take them for your guide, and cause them to be frequently read in your Lodge. You will please be seated at our right hand.

Grand Marshal. M. W. Grand-Master, I present to you for installation, our worthy brother [C. D.], whom the brethren of this Lodge have elected Vice Grand for the present term.

Grand-Master. Brother, do you accept the office to which you have been elected?

Vice Grand elect. I do.

Grand-Master. Brethren of the Lodge, are you content in the choice you have made of Vice Grand?

Answer. [As in case of Noble Grand.]

Grand-Master. W. Grand Marshal, have you examined the Vice Grand elect, to ascertain whether he is sufficiently acquainted with the various lectures and instructions to enable him to assist in delivering them according to his office? Have you ascertained whether he has rendered sufficient previous service in office, and is free from all charges on the books of this Lodge, of whatsoever kind?

Grand Marshal. I have, M. W. Grand-Master, and find the brother competent and eligible to fill the honorable station to which he has been elected by the brothers of this lodge.

Grand-Master. Vice Grand elect, will you promise to yield a like obedience to your charges and the mandates of the R. W. Grand Lodge as the Noble Grand; to assist him in the execution of his office; to use your efforts in promoting the harmony and welfare of the Lodge, and to increase love among your brethren?

Vice Grand elect. I will.

Grand-Master. In consequence of your avowed willingness to enter upon, and perform the duties of, Vice Grand of this Lodge, you will now proceed with

our W. Grand Marshal to the chair of your office, where you will be installed. W. Grand Marshal, you will present the Vice Grand elect to our R. W. Grand Warden for obligation.

Grand Marshal. R. W. Grand Warden, by command of our M. W. Grand-Master, I present you brother [C. D.], the Vice Grand elect, for obligation.

Grand Warden. Vice Grand elect, you will please place your right hand upon your left breast, and repeat after me :

VICE GRAND'S O. B. N.

In the presence of the members of the Order now assembled, I, ———, do promise, declare, and say that I will perform the duties of Vice Grand of this Lodge until the end of the present term ; and, in the absence of the Noble Grand, to the utmost of my ability, perform all the duties he has obligated himself to do ; that I will restrain every improper sentiment, and strictly administer the obligations to candidates for membership, or cause the same to be done by a Past Grand or Past Vice Grand. All this I promise to fulfill, unless prevented by sickness or some unavoidable occurrence. To the performance of all which I pledge my most sacred honor.

Grand-Master. W. Grand Marshal, you will proceed to invest the Vice Grand in the regalia of his office.

Grand Marshal. By command of the M. W. Grand-Master, I invest you with the badges of your office. In receiving them, you will not cease to remember that the preference of the Lodge has placed them upon you, in the full confidence that, while you wear them, their purity shall not be blemished.

Grand Warden. Vice Grand, I present to you a copy of the Constitution and By-Laws of your Lodge,

which you will make your study, in order that you may assist the Noble Grand in the performance of his duties; and this gavel, which indicates that you are to assist him in the exercise of his authority. You will now take your seat as Vice Grand of this Lodge for the present term.

Grand Marshal. M. W. Grand-Master, I present to you for installation our worthy brother [E. F.], whom the brethren of this Lodge have elected Secretary.

Grand-Master. Brother, do you accept the office to which you have been elected?

Secretary elect. I do.

Grand-Master. Brethren of the Lodge, are you content in the choice you have made of Secretary?

Answer. ———. [*As in the case of the Noble Grand.*]

Grand-Master. W. Grand Marshal, have you examined the Secretary elect, and ascertained whether he has attained sufficient degrees to entitle him to the office? Have you ascertained whether he is free from all charges on the books, of whatsoever kind?

Grand Marshal. I have, M. W. Grand-Master, and find the brother fully qualified to fill the office to which he has been elected.

Grand-Master. Worthy Secretary elect, will you engage to perform the duties of Secretary of this Lodge faithfully and punctually, and to comply with the requisitions of the Grand Lodge?

Secretary elect. I will.

Grand-Master. Having expressed your willingness to enter upon and perform the duties of Secretary of this Lodge, our W. Grand Marshal will conduct you to the chair of your office, where the obligation appertaining to it will be administered unto you. W. Grand Marshal, you will present the Secretary elect to our R. W. Grand Secretary

Grand Marshal. R. W. Grand Secretary, by command of our M. W. Grand-Master, I present to you brother [E. F.], the Secretary elect, for obligation.

Grand Secretary. Worthy Secretary elect, you will place your right hand upon your left breast, and repeat after me :

When all the duties of Secretary are performed by one Secretary, the obligation will be administered thus :

SECRETARY'S O. B. N.

In the presence of the members of the Order now assembled, I, ———, do promise, declare, and say that I will keep accurate minutes of the transactions of this Lodge ; I will keep correctly the accounts between this Lodge and its members ; I will pay all moneys into the hands of the Treasurer, taking his receipt for the same ; and that I will, as soon as practicable, forward to the Treasurer copies of all resolutions authorizing drafts of moneys on him. I furthermore promise, that I will not wrong the Lodge, or a brother, to the value of any thing ; and I will deliver all books and papers belonging to the Lodge to my successor in office, and perform such other duties as the Lodge may require. All this I promise to fulfill, unless prevented by sickness or some unavoidable circumstance. To the performance of all which I pledge my most sacred honor.

Should the duties of Secretary be divided between a Secretary for recording, &c., and a Permanent Secretary for the accounts, the obligation for Secretary will be administered thus :

RECORDING SECRETARY'S O. B. N.

In the presence of the members of the Order now assembled, I, ———, do promise, declare, and say that I will keep accurate minutes of the transactions of this Lodge, and that I will, as soon as practicable,

forward to the Treasurer copies of all resolutions authorizing drafts of moneys on him. I furthermore promise, that I will not wrong the Lodge, or a brother, to the value of any thing, and I will deliver all books and papers belonging to the Lodge to my successor in office, and perform such other duties as the Lodge may require. All this I promise to fulfill, unless prevented by sickness or some unavoidable circumstance. To the performance of all which I pledge my most sacred honor.

Grand-Master. W. Grand Marshal, you will now invest the Secretary with the regalia of his office.

Grand Marshal. By command of the M. W. Grand-Master; I invest you with the badges of your office. In wearing this regalia of the important office to which you have been elevated, it is our hope that you will not for a moment lose sight of the responsibilities resting upon you, so that you may surrender it to your successor with as much honor to yourself as you now receive it.

Grand Secretary. Worthy Secretary, I present to you these books and papers, the property of your office, and this seal of the Lodge, which is to remain in your official keeping. You will now take your seat as Secretary of this Lodge for the present term.

When there is a Permanent Secretary, he will be presented, &c., to the Grand-Master, in the same manner and form as above prescribed for the Secretary, taking care to insert the word "Permanent" before the word "Secretary," wherever it occurs, and he will be obligated thus :

PERMANENT SECRETARY'S O. B. N.

In the presence of the members of the Order now assembled, I, ———, do promise, declare, and say, that I will keep correctly the accounts between the Lodge and its members, and will pay all moneys in my hands to the Treasurer, taking his receipt for

the same. I furthermore promise, that I will not wrong the Lodge, or a brother, to the value of any thing, and I will deliver all books and papers belonging to the Lodge to my successor in office, and perform such other duties as the Lodge may require. All this I promise to fulfill, unless prevented by sickness or some unavoidable circumstance. To the performance of all which I pledge my most sacred honor.

Grand-Master. W. Grand Marshal, you will now invest the Permanent Secretary with the regalia of his office.

Grand Marshal. By command of our M. W. Grand-Master, I invest you with the badges of your office. In bearing this distinction among your brethren, be assiduous in discharging the duties of your station.

Grand Secretary. Worthy Permanent Secretary, I present to you the books and papers of your office. You will now take your station as Permanent Secretary for the term of — months, as provided by the By-Laws of your Lodge.

Grand Marshal. M. W. Grand-Master, I present to you for installation our worthy brother [G. H.], whom the brethren of this Lodge have elected Treasurer.

Grand-Master. Brother, do you accept of the office to which you have been elected?

Treasurer elect. I do.

Grand Marshal. Brethren, are you content in the choice you have made of Treasurer?

Answer. ——. [*As in case of Noble Grand.*]

Grand-Master. W. Grand Marshal, have you examined the Treasurer elect, and ascertained whether he has attained sufficient degrees to entitle him to the office? Have you ascertained whether he is free from all charges on the books, of whatsoever kind? Has

his bond of office been duly and regularly executed, to the benefit and satisfaction of the Lodge?

Grand Marshal. I have, M. W. Grand-Master, examined the brother, and find him duly qualified and free from charges. I have also ascertained that his bond has been regularly executed, presented, and accepted, and is now in possession of the Lodge.

Grand-Master. Worthy Treasurer elect, will you engage to perform the duties of Treasurer faithfully, as required by the Constitution and By-Laws of the Lodge?

Treasurer elect. I will.

Grand-Master. Under this assurance of your disposition to enter upon and perform the duties of Treasurer of this Lodge, our W. Grand Marshal will conduct you to the chair of your office, where the necessary obligation will be administered unto you. W. Grand Marshal, you will present the Treasurer elect to our R. W. Grand Treasurer.

Grand Marshal. R. W. Grand Treasurer, by command of our M. W. Grand-Master, I present to you brother [G. H.], the Treasurer elect, for obligation.

Grand Treasurer. Worthy Treasurer elect, you will place your right hand upon your left breast, and repeat after me:

TREASURER'S O. B. N.

In the presence of the members of the Order now assembled, I, ———, do promise, declare, and say that I will justly and truly perform the duties of Treasurer of this Lodge; I will pay all orders drawn on me by the Noble Grand, or committee duly authorized by the Lodge, after having received from the Secretary a copy of the resolution authorizing the same; I will deliver all books and papers, and pay all moneys in my hands, to my successor in office, and I will not wrong this Lodge to the value of any

thing. All this I promise to fulfill, unless prevented by sickness or some unavoidable circumstance. To the performance of all which I pledge my most sacred honor.

Grand-Master. W. Grand Marshal, you will now invest the worthy Treasurer with the regalia of his office.

Grand Marshal. By command of our M. W. Grand-Master, I invest you with the badges of your office. The importance and responsibility of office will always admonish you of the necessity of preserving free from tarnish the honor you have pledged.

Grand Treasurer. Worthy Treasurer, you will receive from me the books and papers of your office. You will now take your seat as Treasurer of this Lodge for the present term.

The Grand-Master will retire from the Noble Grand's chair by the left, during which time he will proceed:

Grand-Master. Noble Grand, I present to you this gavel, the emblem of your authority, and call upon your brethren to arise. [*The Lodge will rise.*] Receive your authority, and take your seat as Noble Grand of this Lodge. Noble Grand, you will now appoint your subordinate officers.

The Noble Grand and Vice Grand will then proceed to make the several appointments of their officers, in manner following:

Noble Grand. Brother [J. K.], I appoint you Warden of this Lodge for the present term. Are you willing to accept that office and enter upon the duties thereof?

Answer. I am, Noble Grand.

Noble Grand. Brother, you will take your station.

After the appointments have been made, the Grand-Master will proceed thus :

Grand-Master. Noble Grand, previous to delivering into your keeping the charter and books pertaining to your office, it is necessary that you should enter with us into another obligation. Place yourself in the attitude in which you were last obligated, and repeat:

I, ———, Noble Grand, do, in the presence of these brethren, most sincerely promise and declare, that I will neither print nor write, nor cause to be printed or written, any part or parts of the secret work of Odd-Fellowship; nor will I, in the presence of any person, either read or rehearse, or cause to be understood by any means, any part or parts of it, except in the presence of brothers duly qualified to receive the same in legal form. Nor will I, at any time, permit these books to be taken from my keeping, by any person or persons, excepting those subordinate officers whose various charges shall have obligated them to return to me such printed or written part or parts as were delivered to them, without having made themselves, or permitted any others to make, any extracts, or take any copies therefrom; and I will use every effort to effect the return of those books, or printed or written parts of them, as soon as the purpose for which they were obtained from me has been accomplished. And I do furthermore promise and declare, that I will deliver these books to no person or persons, excepting the M. W. Grand-Master, or his Deputy, or to a committee from the Grand Lodge, and the Noble Grand who shall have been elected to succeed me. To the performance of all which I pledge my most sacred honor.

Grand-Master. Having full confidence in your integrity, we here present you with the books pertain-

ing to your office, the Constitution, By-Laws, Rules, and General Regulations of the Grand Lodge of the ———, and the Charter under which this Lodge exists. And it is your duty that these, severally, shall be present in the Lodge, when open, and at the installation of your successor.

CHARGES TO BE DELIVERED BY THE INSTALLING GRAND OFFICER.

Most Noble Grand :

You have been elected and installed into the office of Noble Grand of ——— Lodge, No. ———, for the present term, and until the installation of your successor ; and, as it will be your duty to preside at the meetings of the Lodge, much of the peace, harmony, and prosperity thereof will depend upon you. It is, therefore, necessary that you should deeply impress on your mind the important duties of your station. Among them, we would particularly bring to your notice the necessity of requiring the regular indications of good standing of every person who desires to visit your Lodge. Admit none, unless it may be your own members, without it. In the performance of your duties, act without fear or partiality ; be zealous, yet temper your zeal with prudence, and maintain in yourself a tranquil temper, a generous disposition, and an unsullied character, that your decisions and instructions may be received with respect, and attentively observed. You are bound to obey the laws of the Grand Lodge and to execute those of the Lodge over which you preside ; you must, therefore, screen none who may violate them, and enforce the transaction of Lodge business with punctuality and dispatch.

Worthy Vice Grand:

You must carefully attend to the support of order in the Lodge, and at all times when the Noble Grand is otherwise engaged, his duties will devolve upon you; and should he, at any time, omit any thing appertaining to his office, it will be not only your privilege, but your duty, to apprise him thereof.

In the following charge, the parts in *italic* will be omitted when there is a Permanent Secretary.

Worthy Secretary:

You are charged with the care of the books of the Lodge. You must keep a record of the proceedings of every Lodge meeting; you must fill up all summonses, and write all letters and communications that may be ordered by the Noble Grand. You must be punctual, correct and faithful in the discharge of your office. *You must keep your accounts regularly posted, so that no dispute arise, and be ready, at all times, to render to the Noble Grand statements of the arrears of the brethren, so that their rights be not abused;* and no person is privileged to interfere with your books, except the Noble Grand, the M. W. Grand-Master, or the R. W. Deputy Grand-Master of your district. At the end of your term, you will render a faithful report of the work of the Lodge for the Grand Lodge, and every assistance to the committee appointed to examine the books, &c., that they may require.

Worthy Treasurer:

You have in charge the funds of this Lodge. Be correct, careful, and honest, and secure the Lodge


against any loss, or possibility of loss, by or through you. On the proper management of the fiscal concerns of a Lodge, mainly depends its ability to render assistance where it is needed, and at the time it may be required. It is expected of you to keep your accounts in such a manner as to enable you to inform the Lodge of its pecuniary condition, and so that you can, at any moment, when called upon, surrender your trust, together with all books, papers, and funds in your possession belonging to the Lodge.

Worthy Permanent Secretary :

You are charged with the care of the accounts between this Lodge and its members. You must be punctual, correct, and faithful in the discharge of your duty ; keep your accounts regularly posted, so that no dispute arise, and be ready, at all times, to render to the Noble Grand statements of the arrears of the brethren, so that their rights be not abused. At the end of your term of office, you will prepare for the Grand Lodge the annual report required by the regulations, and, at the end of each term, render such facilities to the committee appointed to examine the books, &c., as may be required by them. No person is at liberty to interfere with your books, &c., except the Noble Grand, the M. W. Grand-Master, or the B. W. Deputy Grand-Master of your district.

On presenting the Warden and Outside Guardian for installation, the Grand Marshal will say : I present to you, brother [L. M.], who has been appointed Warden (or Outside Guardian) of this Lodge, and whom, on examination, I find to have attained the proper degrees for the office.

Worthy Warden :

Your duty calls upon you to do all you can while in the Lodge to make the brothers comfortable. You must examine every person in the room when the Lodge is about to be opened ; deliver your charge to candidates at initiation ; take care of the regalia of the Lodge, and convey all summonses that may be issued. 

Worthy Outside Guardian :

You have charge of the ante-room. You will see that no person shall enter it who can not prove himself according to the regulations of our Order. You will secure the outer door against improper intrusion, and submit all cases of doubt to the Noble Grand for decision.

Worthy Conductor :

You will receive candidates for initiation in the ante-room, give the charge according to your office, and assist the worthy Warden while in the Lodge.

Worthy Inside Guardian :

Prove every brother before you admit him, according to the regulations of our Order ; see that he is in proper regalia ; report his name to the Noble Grand, or when the door is in charge of the Vice Grand, to that officer ; and let no one pass out, or return, without the Vice-Grand's pass-word of the night.

Worthy R. Supporter of the Noble Grand :

It is your duty to open and close the Lodge in due form ; to advise with the Noble Grand, and to take his seat during a temporary absence.

Worthy L. Supporter of the Noble Grand :

It is your duty to see that every brother who enters the room is in proper regalia, and makes his address to the Chair.

Worthy R. and L. Supporters of the Noble Grand :

The duties of your stations require you to support the Left Supporter of the Noble Grand in the duty of his office. The R. Supporter will take the seat of the Vice Grand during a temporary absence.

Worthy R. and L. Scene Supporters :

You will assist at initiations according to your offices.

It is expected that the Grand-Master will here deliver a short address appropriate to the occasion, if the time will permit, and instruct the Grand Marshal to make the usual declaration.

Grand Marshal. And now, by command of the M. W. Grand-Master, and in the name, and by the authority of the Right Worthy Grand Lodge of _____, of the Independent Order of Odd-Fellows, I do declare the officers of _____ Lodge, No. _____, installed into

their respective offices for the current term, in — form.

[*The brethren will answer :*] So be it.

When the Installing Officers are about to retire, notice will be given to the Noble Grand by the Grand Marshal; the Lodge will rise, and the procession will move out in order, led by the Grand Marshal, and the M. W. Grand-Master bringing up the rear.

FORMS OF DIPLOMAS, PETITIONS, WARRANTS, COMMISSIONS, AND CARDS, AS AUTHORIZED BY THE GRAND LODGE OF THE UNITED STATES.

No. 1.—*Diploma.*

We, the Most Worthy Grand-Sire, Right Worthy Deputy Grand-Sire, Officers and Members of the Grand Lodge of the Independent Order of Odd-Fellows of the United States of America and jurisdiction thereunto belonging :

Do HEREBY CERTIFY that our well-beloved brother _____ is a member of _____, under the jurisdiction of the Grand _____, and that he is a true and worthy member of our Order.

IN TESTIMONY WHEREOF, we grant him this certificate, and recommend him to the friendship of all the brethren of the Independent Order of Odd-Fellows throughout the globe. And that the same may not be of use to any other person, we have caused him in our presence to sign his name in the margin.

A—— B——, *Grand-Sire.*

C—— D——, *D. Grand-Sire.*

E—— F——, *G. C. and R. S.*

No. 2.—*Representative's Diploma.*

We, the Most Worthy Grand-Sire, Right Worthy Deputy Grand-Sire, Officers and Members of the Grand Lodge of the Independent Order of Odd-Fellows of the United States of America and jurisdiction thereunto belonging :

In Grand Lodge assembled, present a Representation from Maryland, Massachusetts, Southern New

York, Pennsylvania, District of Columbia, Delaware, Ohio, Louisiana, New Jersey, Kentucky, Virginia, Indiana, Mississippi, Missouri, Illinois, Alabama, Connecticut, Texas, South Carolina, Tennessee, North Carolina, Georgia, Maine, Rhode Island, New Hampshire, Michigan, Wisconsin, Vermont, Iowa, Arkansas, Northern New York, and Florida, have unanimately presented to our well-beloved brother ———, the R. W. Grand Representative of the Grand Lodge of ———, this Diploma, as an evidence of his regular communion and fellowship with the Independent Order of Odd-Fellows, and in appreciation of his zeal and devotion to the welfare of our beloved Order.

Done at the city of Baltimore, on the ——— day of ———, in the year of our Order in the United States, ———, and of our Lord 18—.

A—— B——, *Grand-Sire.*

C—— D——, *D. Grand-Sire.*

E—— F——, *G. C. and R. S.*

No. 3.—*Certificate of Grand Representative.*

FRIENDSHIP, LOVE, AND TRUTH.

*To the R. W. Grand Lodge of the United States
of the Independent Order of Odd-Fellows:*

THIS CERTIFIES, That P. G. ——— has been duly elected (or appointed) Representative from the Grand Lodge (or Grand Encampment) of ——— to the Grand Lodge of the United States.

Witness our hands and the seal of the Grand ———, this ——— day of ———.

A—— B——, *G. Master, (or G. Patriarch.)*

C—— D——, *G. Secretary, (or G. Scribe.)*

No. 4.—*Petition for a Warrant of a Subordinate Lodge.*

*To the Grand-Sire, Officers, and Members
of the Grand Lodge of the United States :*

The petition of the undersigned, holding withdrawal cards from Lodges legally recognised by your R. W. body, respectfully represents that it would be consistent with the advantage of the Order to establish a Subordinate Lodge, to be located at ———, in the State of ———. Wherefore your petitioners pray that a Warrant may duly issue, in pursuance of the laws of your R. W. body.

Dated at ———, this ——— day of ———.

No. 5.—*Petition for a Warrant of a Subordinate Encampment.*

*To the Grand-Sire, Officers, and Members
of the Grand Lodge of the United States :*

The petition of the undersigned Patriarchs, holding withdrawal cards from legal Encampments, (or instructed in the Encampment Degrees under commission of the Grand-Sire,) respectfully represents that it would be consistent with the advantage of the Order to establish a Subordinate Encampment, to be located at ———, in the State of ———. Wherefore your petitioners pray that a Warrant may duly issue, in pursuance of the laws of your R. W. body.

Dated at ———, this ——— day of ———.

No. 6.—*Petition for a Grand Lodge or Grand Encampment.*

*To the Grand-Sire, Officers, and Members
of the Grand Lodge of the United States :*

The petition of ——— Lodge, (or Encampment,) No. 1, ——— No. 2, ——— No. 3, respectfully represents that at present they work under warrants granted by your R. W. body, and at present they have ——— Past Grands (or Past Chief-Patriarchs) in good standing. They are of opinion that it would be of advantage to the Order to establish a Grand Lodge (or Grand Encampment) in the ———. They therefore pray your R. W. body to grant a charter for a Grand Lodge (or Grand Encampment) in the ———, to be located at ———.

Witness our hands and seals, this ——— day of ———, 18—.

A—— B——, *Representative of No. 1.*

C—— D——, *Representative of No. 2.*

E—— F——, *Representative of No. 3.*

No. 7.—*Warrant for a Lodge or Encampment.*

I. O. O. F.

To all whom it may concern :

I, ———, Most Worthy Grand-Sire of the Grand Lodge of the Independent Order of Odd-Fellows of the United States of America, and the jurisdiction of the Order thereunto belonging :

FRIENDSHIP, LOVE, AND TRUTH.

Know ye, that, by virtue of the powers in me

vested, I do hereby authorize and empower our trusty and well-beloved brethren ———, and their successors duly and legally elected, to constitute a ——— in the ——— of ——— and State of ———, to be known and hailed by the title of ———. And I do further authorize and empower our said trusty and well-beloved brethren and their successors to admit and make Odd-Fellows according to the ancient usages and customs of the Order, and not contrary-wise; with full power and authority to hear and determine all and singular matters and things relating to the Order within the jurisdiction of the said ———, according to the rules and regulations of the Grand Lodge of the United States. Provided always, that the said above-named brethren and their successors pay due respect to the Grand Lodge of the United States and the ordinances thereof, otherwise this Dispensation to be of no force or effect.

Given under my hand and the Seal of the Grand Lodge of the United States, at the city of Baltimore, in the State of Maryland, this ——— day of ———, and of our Order the ———.

[SEAL.]

C—— D——, R. and C. S.

By the Grand-Sire.

No. 8.—*Warrant for a Grand Lodge or Grand Encampment.*

I. O. O. F.

To all whom it may concern:

I, ———, Most Worthy Grand-Sire of the Grand Lodge of the Independent Order of Odd-Fellows of the United States of America, and the jurisdiction of the Order thereunto belonging:

FRIENDSHIP, LOVE, AND TRUTH.

Know ye, that, by virtue of the powers in me vested, I do hereby authorize and empower our trusty and well-beloved ——— to constitute a ——— in the ——— of ——— and State of ———, to be known and hailed by the title of ———. And I do further authorize and empower our said trusty and well-beloved ——— to hear and determine all and singular matters and things relating to the Order within the jurisdiction of the said ———, according to the rules and regulations of the Grand Lodge of the United States. Provided always, that the said ——— pays due respect to the Grand Lodge of the United States and the ordinances thereof; and provided, also, this Dispensation shall be approved at the next session of the said Grand Lodge of the United States, otherwise to be of no force or effect.

Given under my hand and the Seal of the Grand Lodge of the United States, at the city of Baltimore, in the State of Maryland, this ——— day of ———, and of our Order the ———.

[SEAL.] A—— B——, *Grand-Sire*.
C—— D——, *C. S.*

No. 9.—*Commission to open a Lodge or Encampment.*

I, ———, Most Worthy Grand-Sire of the Independent Order of Odd-Fellows in and for the United States of America, and the jurisdiction of the Order thereunto belonging:

To our Worthy Brother ———, Greeting:

Reposing special confidence in your zeal and ability, I do, by virtue of the power and authority

In me vested, hereby authorize and empower you to call to your assistance a sufficient number of known, approved, and duly qualified ———, in the ——— of ———, and State of ———, to open and constitute a new ——— to be held there, and to proceed to the installation of our Worthy Brother who shall be elected ———, and other the officers of a new ——— there to be established and constituted, to be hailed and known by the title of ———, according to the most ancient and honorable custom of the Order, and not contrariwise; and make report to me hereunto annexed of your proceedings.

This Dispensation to remain in full force for three months from the date hereof, and no longer.

Given under my hand and seal, at the ———, in the ——— of ———, this ——— day of ———.

[SEAL.]

By the Grand-Sire.

C—— D——, *R. and C. S.*

No. 10.—*Commission to confer Encampment Degrees.*

Whereas ———, residing at the ——— of ———, have by petition requested to be enabled to open an Encampment of Patriarchs at the place aforementioned, and have produced to me sufficient testimony of their regular connection in the Order:

Therefore I, ———, Most Worthy Grand-Sire of the Independent Order of Odd-Fellows in and for the United States of America, and the jurisdiction thereunto belonging, by virtue of the power and authority in me vested, do by these presents hereby authorize and empower our worthy and well-beloved Patriarch ———, in whom I repose special confidence, to call

to his aid such number of known, approved, and duly qualified Patriarchs as may be disposed to assist, in the ——— of ———, and ——— of ———, and there to initiate the above-named brethren into the mysteries of the Encampment branch of the Order, conferring upon them the several degrees thereunto appertaining, according to the most ancient and honorable custom of our Order, and not contrariwise: so as to enable said brethren to make petition in due and lawful form, as Patriarchs of the Order, for a charter for an Encampment to be located in said ———.

And the said Patriarch to whom this commission is intrusted, is hereby required to make full and immediate report to me of his proceedings.

This Dispensation to remain in force for three months from the date hereof, and no longer.

Given under my hand and the seal of the Grand Lodge of United States, at the ——— of ———, in the ——— of ———, this ——— day of ———.

[SEAL.]

By the Grand-Sire.

C—— D——, C. and R. S.

No. 11.—*Form of Dispensation to continue operations where a Charter has been destroyed.*

I, ———, Most Worthy Grand-Sire of the Independent Order of Odd-Fellows in and for the United States of America, and the jurisdiction of the Order thereunto belonging:

To the ——— of ———, No. —, held in the ——— of ——— in the State of ———, these Presents,

IN FRIENDSHIP, LOVE, AND TRUTH, Come Greeting.

Whereas it has been represented to me th

—— of your —— has been destroyed by ——, and sufficient proof has been given that there is no illegal concealment nor wilful destruction of the same:

Now, therefore, by virtue of the power and authority in me vested, I do hereby authorize, empower, and request you, the present and succeeding officers and members of the said ——, No. —, to continue your labors in the same full and complete manner, to all intents and purposes, as you could or might legally have done if your said —— had not been destroyed, and was still in existence, agreeably to all the usages, rules, and regulations of Odd-Fellowship, and especially to those of our Most Worthy Grand Lodge of the United States, and not contrariwise.

This Dispensation to continue in force until the next Annual Communication of our said Most Worthy Grand Lodge, and until its pleasure in the premises shall have been made known to you.

Given under my hand and seal, at the —— of ——, in the —— of ——, this —— day of ——, in ——.

[SEAL.]

By the Grand-Sire.

C—— D——, *C. and R. S.*

No. 12.—*Commission for District Deputy Grand-Sire.*

I, ——, Most Worthy Grand-Sire of the Independent Order of Odd-Fellows of the United States of America, and the jurisdiction thereunto belonging, to our well-beloved brother ——, and to all whom it may concern, send greeting:

Know ye, that, reposing special confidence in your

knowledge and discretion, I do, by virtue of the power and authority in me vested, hereby appoint and commission you, the said ———, our District Deputy for the ——— of ———, to be entitled “Worthy District Deputy Grand-Sire of the Independent Order of Odd-Fellows of the United States, for the ——— of ———.”

And as our District Deputy Grand-Sire for said ———, you are empowered and directed to act as the Special Agent of the Grand Lodge of the United States, in relation to the matters herein specified, viz :

To act for the Grand-Sire, and by his directions to do and perform whatever may have been ordered to be done and performed by the Grand Lodge of the United States in your ———.

To act as the Representative of the Grand Lodge of the United States, and do and perform all such matters relating to the Order in your ——— as the Grand-Sire shall direct.

You shall obey all special instructions of the Grand-Sire, in relation to any thing which that officer is required to do for the “Good of the Order.”

You are to act as the Agent of the Grand Secretary, and obey the special directions of that officer.

You are to have the general supervision over all Subordinate Lodges and Encampments in your ——— which work under charters granted by the Grand Lodge of the United States.

It is your duty to see that the Work of the Order is performed uniformly by such Subordinates; to install or cause to be installed by a P. G. or P. C. P., in regular form, at the periods designated by the regulations of the Grand Lodge of the United States, the officers duly elected and appointed in the several

Subordinates in your jurisdiction; to confer the Past-Official Degrees on Past Officers, upon the presentation of proper certificates from their respective ———; to make reports, during the months in which installations take place, of the officers installed and the amount of dues from each Subordinate to the Grand Lodge of the United States; and to make to the office of the Grand Secretary a full report during the month of July, in each year, of your acts and doings, and of the work, condition, and prospects of the Order in your ———.

You are required to make semi-annual reports of your acts and doings to the Grand-Sire.

You are in no case to interfere, as an officer of the Grand Lodge of the United States, with Grand Lodges or Encampments.

This Dispensation shall go into effect from the day of the date hereof, and remain in full force for and during the period of one year, unless sooner revoked by the Grand-Sire.

In testimony whereof, I have hereunto set my hand and affixed the seal of the Grand Lodge of the United States, this ——— day of ———.

By the Grand-Sire.

A—— B——, G. C. S.

No. 13.—*Visiting Card.*

FRIENDSHIP, LOVE, AND TRUTH.

To all whom it may concern :

This certifies that ———, whose name is written on the margin of this card in his own proper handwriting, is a member in good standing of ——— No. —, held at ———, and working under a charter duly granted by authority of the Right Worthy Grand

_____ of the State of _____. We therefore recommend him to your friendship and protection, and admission into all regular _____ of Odd-Fellows, for the space of _____ from the date hereof, and no longer.

In witness whereof, we have subscribed our names and affixed the seal of our _____, this _____ day of _____, in the year of our Lord one thousand eight hundred and _____.

[SEAL.]

No. 14.—*Withdrawal Card.*

FRIENDSHIP, LOVE, AND TRUTH.

To all whom it may concern :

This certifies that our well-beloved brother _____, whose signature, written by himself, is properly situated on the margin of this card, was regularly admitted a member of our _____ by _____ on the _____ day of _____, 18—, and has paid all demands against him up to this day, and is under no charge whatever. We therefore recommend him to your friendship and protection, and admission into any regular _____ of Odd-Fellows to which he may apply within one year from the date hereof.

This Card is granted by _____ No. —, which was duly instituted at _____, on the _____ day of _____, 18—, by authority of the Right Worthy Grand _____ of the State of _____.

In witness whereof, we subscribe hereto our hands and affix the seal of our _____, this _____ day of _____, in the year of our Lord one thousand eight hundred and _____.

[SEAL.]

No. 15.—*Form of Card presented to a Wife or Widow of an Odd-Fellow.*

FRIENDSHIP, LOVE, AND TRUTH.

To all to whom these presents shall come, Greeting:

This certifies that ———, whose name is endorsed on the margin of this card in her own proper handwriting, is the wife of our well-beloved brother ———, who (is) a member of ——— Lodge, No. —, held at ———, and working under authority of a charter duly granted by authority of the Right Worthy Grand Lodge of the ———. We therefore recommend her to your friendship and protection wherever she may be, throughout the world, for the space of ———, and no longer.

In witness whereof, we have subscribed our names and affixed the seal of our Lodge, this ——— day of ———, in the year one thousand eight hundred and ———.



ADDITIONAL FORMS, FOR VARIOUS PURPOSES.

No. 1.—*Application for Initiation and Membership in a Subordinate Lodge.*

GENTLEMEN: Having conceived a favorable opinion of Odd-Fellowship, and having perused a copy of your Constitution and By-Laws, I ask to be initiated into your Order, and to become a member of your Lodge.

My residence is in ———, my age is ——— years, and my occupation that of a ———. If admitted, I promise obedience to the usages and laws of the Order, and of the Lodge.

A—— B——.

No. 2.—*Report on Application.*

To the N. G., V. G., Officers and Members of ———
Lodge, No. —, I. O. O. F. :

Your committee, to whom was referred the application of ———, respectfully report, that they have performed the duty assigned them, and find the candidate [worthy or unworthy, as the case may be.]

No. 3.—*Certificate for Degrees.*

To _____ Degree Lodge, No. —, I. O. O. F. of _____,
at _____:

This certifies that _____, a member in good standing in _____ Lodge, No. —, and properly qualified, having been duly balloted for, was this evening elected to receive the First and Second Degrees of the Order. You are therefore hereby authorized and requested to confer the same on him, he paying you the fees for so doing.

Witness the seal of our Lodge, this _____ day
of _____.

[SEAL.]

A— B—, *Secretary.*

No. 4.—*Certificate of Standing and Grade in a Subordinate Lodge.*

To all whom it may concern :

This certifies that _____ is a member of the Fifth Degree, in good standing in _____ Lodge, No. —, I. O. O. F. of _____.

Witness the seal of our Lodge, this _____ day
of _____.

[SEAL.]

A— B—, *N. G.*

No. 5.—*Application to be admitted into an Encampment.*

To the C. P., H. P., Officers and Members of _____
Encampment, No. —, I. O. O. F. of _____:

BRETHREN: Having read a copy of your Constitu-

tion and By-Laws, I now solicit initiation into the Patriarchal Order, and membership in your Encampment. The accompanying certificate will show my grade and standing in _____ Lodge. My residence is in _____, my age is _____ years, and my occupation is that of a _____. If admitted, I promise to obey the laws of the Order and of the Encampment. Enclosed I send the proposition fee.

Very respectfully, your Bro. in F., L., and T.,
A_____ B_____.

No. 6.—*Application for Benefits in Sickness.*

To the N. G., V. G., Officers and Brethren of _____
Lodge, No. —, I. O. O. F. of _____:

BRETHREN: On the _____ day of _____, I was prostrated by a severe illness, and disabled from following my occupation until _____ last. I send the certificate of my physician, and the statement of the N. G. of _____ Lodge of this city. I therefore claim benefits for _____ weeks.

Fraternally yours, in F., L., and T.,
A_____ B_____.

PHYSICIAN'S CERTIFICATE.

This certifies that I was called to visit Mr. _____ professionally, on the _____ day of _____, and found him prostrated by a _____ attack of _____. I have attended him from that to the present time, and know that he was unable to attend to his usual occupation until _____.

C_____ D_____, *Physician.*

NOBLE GRAND'S STATEMENT.

Having visited Br. ——— during his illness, and being personally acquainted with Dr. ——— as a man of honor and veracity, I have no doubt the above statements are correct, and that Br. ——— is entitled to benefits for ——— weeks, so far as disability to labor constitutes such claim.

Fraternally, in F., L., and T.,

E—— F——, *Noble Grand.*

Attest: G—— H——, *Secretary.*

No. 7.—*Application for Admission by Card.*

To the N. G., V. G., Officers and Brethren of ———
Lodge, No. —, I. O. O. F. of ———:

BRETHREN: Herewith I present my Card of Withdrawal from ——— Lodge, No. —, I. O. O. F. of ———, and respectfully ask to be admitted a member of your Lodge by deposit of the same.

Fraternally yours, in F., L., and T.,

A—— B——.

C—— D——, *Secretary.*

No. 8.—*Dispensation to confer Degrees.*

I, A—— B——, D. D. G. Master for the District of ———, in the State of ———, do hereby authorize and empower ——— Lodge, No. —, of this jurisdiction, to confer the five degrees of the Order on ———, member of said Lodge, dispensing with any further

time requisite to qualify him for receiving the same, such being the request of said Lodge, which has paid for this Dispensation.

In witness whereof I have hereunto set my seal of office, this _____ day of _____.

[SEAL.]

A— B—.

NOTE.—These Forms are such as are in general use among the Lodges. They may be varied, if desirable. They are not, as are the Forms prepared or authorized by the Grand Lodge of the United States, *official*.

The following resolution was adopted at the 1863 session of the Grand Lodge of the United States :

ORDER FOR TRAVELING PASSWORD.

Resolved, That if a brother, applying for a visiting or final card, be absent from the location of his Lodge or Encampment, so that he can not obtain the A. T. P. W. with his card in person, it shall be the duty of the proper officers, upon the granting of such card, to transmit the same to the brother, and also send therewith a letter in the following form, to-wit:

.....Lodge, (or Encampment,) No..... }
 Of.....State of..... }
day of.....18..... }

To the Noble Grand of any Lodge of the I. O. O. F.
 (or Chief Patriarch of any Encampment :)

The bearer, Brother (or Patriarch).....holding a legal Card from this.....dated thisday of.....18....., is entitled to the A. T. P. W. for the same year, which please communicate to him after due examination, whereupon you will retain or destroy this letter.

[Seal]

.....N. Grand (or C. P.)

Attest,

.....Secretary (or Scribe.)

Odes, with Music.

THE ODD-FELLOWS' TEMPLE.

. May be used at the Laying of a Corner-stone.

TENOR.

MUSIC BY TH. ELMER SMITH.

1. All hail the glorious work of love Auspiciously be-gun!

AIR.

2. And cher-ub back to seraph call To leave his shining throne,

The angels from their homes above Will gaze with gladness down;

And smil-ing from the crystal wall, Will bless our corner-stone.

3.

That stone whose mural strength shall bear
A temple broad and high,
Where love shall wave his banner fair,
And Truth and Friendship vie.

4.

To smooth the rugged path of life,
To fright disease away,
To guard from want, and wrong, and strife,
And sorrow's pain allay.

5.

A temple where no narrow creed
Protects a chosen few;
It holds alike deserved meed
To Christian, Turk, or Jew.

6.

Would that its walls could be as wide
As yonder ether blue,
That Adam's race might all abide
In Love and Friendship true!

7.

Then hail the noblest work of Love!
Old tyrannies shall fall;
The vulture nestle with the dove,
When o'er this earthly ball

8.

The peaceful temples of the Odd
Shall stand like cedars tall—
When man shall live the laws of God,
And love be all in all!

ANNIVERSARY ODE.

For Celebrations of Lodges, or Dedications of Odd-Fellows' Halls.

TENOR.

TH. ELMER SMITH.

1. Joy, joy, broth-ers, joy! with full

ALTO.

AIR.

2. To our Fa-ther, whose fa-vors have

Detailed description: This block contains the first two staves of the musical score. The top staff is for Tenor and the bottom staff is for Alto. Both are in treble clef with a key signature of three sharps (F#, C#, G#) and a 3/8 time signature. The music consists of eighth and sixteenth notes, with some rests. The lyrics are written below the staves, with the Tenor part starting with '1. Joy, joy, broth-ers, joy! with full' and the Alto part starting with '2. To our Fa-ther, whose fa-vors have'.

hearts and glad voi-ces, Let us

e'er been ex-tend-ed, Whose

Detailed description: This block contains the second and third staves of the musical score. The top staff continues the Tenor part, and the bottom staff continues the Alto part. The lyrics are 'hearts and glad voi-ces, Let us' for the Tenor and 'e'er been ex-tend-ed, Whose' for the Alto. The music continues with similar rhythmic patterns of eighth and sixteenth notes.

join in a cho-rus of bless-ing and praise
smiles on our la-bours have lighten'd our toil—

To the Friend in whose good - ness all
Whose pow'r hath sus - tain'd, and whose

na-ture re - joi - ces— Who is ev-er dis-
arm hath de - fend - ed, When as-sail-ants have

pens - ing his love and his grace—
threat-en'd our Tem - ple to spoil.

3.

He hath open'd our hands to the calls of the poor;
He hath soften'd our hearts by the cry of distress;
The needy and friendless have come to our door,
And found us all ready—all willing—to bless:

4.

Praise HIM that our hearts are not callous—not cold—
That we look not on misery with unmoisten'd eye—
That we leave not the wretched to sorrow untold—
Nor pass by unheeding the widow's sad cry!

5.

O God! still may FRIENDSHIP shine bright o'er our way,
And LOVE, with sweet accent, still breathe in our ear!
May TRUTH e'er be nigh, our defence and our stay,
And for ever we'll go forth the needy to cheer!

6.

We'll fly to the couch of the needy—the dying—
We'll bind up the wounds of our brother in pain—
And when his cold form in the lone grave is lying,
The cry of his loved ones shall never be vain!

7.

To our Father, whose favors will e'er be extended—
Whose smiles on our labors will lighten our toil—
Whose power will sustain, as his arm hath defended,
When assailants have threaten'd our *Temple* to spoil:

8.

To the God in whose smile the Odd-Fellow rejoices—
Who is ever dispensing his love and his grace—
To him, brothers, again, with full hearts and glad voices,
Let us join in thanksgiving, and blessing, and praise.

CONSECRATION ODE.

May be sung at the Consecration of a Hall.

TENOR.

TH. ELMER SMITH.

1. Un - to thee, great God, be - long mys - tie

2. Glo - rious Arch - i - tect a - bove! Source of

3. While, in yon - der re - gions bright, The sun

rites and sa - cred song; Low - ly bend - ing

Light and Source of Love! Here thy Light and

by day, the moon by night, And the stars that



at thy shrine, We hail thy Ma-jes-ty di-vine!

Love pre-vail; Hail! al-might-y Mas-ter! hail!

gild the sky, Bla-zon forth thy praise on high.


4. Join, O earth! and as you roll,
From east to west, from pole to pole,
Lift to heaven your grateful lays—
Join the universal praise.
5. Warm'd by thy benignant grace,
Sweet Friendship linked the human race;
Pity lodged within her breast;
Charity became her guest.
6. There the naked raiment found;
Sickness, balsam for its wound;
Sorrow, comfort; hunger, bread;
Strangers there a welcome shed.
7. Still to us, O God, dispense
Thy divine benevolence!
Teach the tender tear to flow,
Melting at a brother's wo;
8. Like Samaria's son, that we,
Blest with boundless charity,
To th' admiring world may prove
They dwell in God who dwell in Love.

THE BURIAL.

May be sung on a Funeral Occasion.

TENOR.

TH. ELMER SMITH.



1. They are mov - ing to the church-yard, For "the

2. There is gloom up - on each fea-ture— There is



soul of one has fled," And the sound of so-lemn

sad-ness in each eye, As the length-y train of



3.

They are moving to the church-yard,
 In regalia-honor clad;
 But each step is slow and heavy,
 For each anxious heart is sad.

4.

Th' widow's grief, the tears of orphans,
 These have claim'd their kindred sigh
 From that noble band, who never
 Pass a suffering brother by.

5.

They will stay the widow's anguish,
 They will dry the orphan's tear;
 In the darkest hour of sorrow
 Will the helping hand be near.

6.

And the man of after-years
 Shall bless those guardians of his youth,
 And shall link his father's memory,
 Too, with Friendship, Love, and Truth.

ODD-FELLOWS' PARTING HYMN.

TH. ELMER SMITH.

1. Broth - ers! bind the mys - tie chain; Its
Not a blem - ish - not a stain - To

D. C.—Heav'n to earth, and earth to heav'n, And

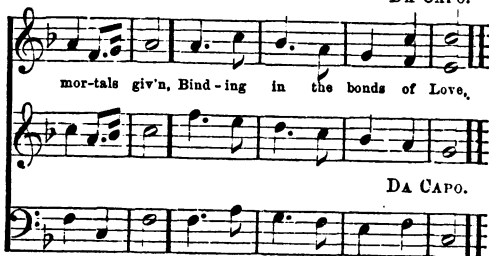
The first system of the musical score is written on three staves. The top staff is in treble clef with a key signature of one flat (Bb) and a 2/4 time signature. It contains the melody for the first line of the hymn. The middle staff is also in treble clef and contains the melody for the second line. The bottom staff is in bass clef and contains the bass line. The lyrics are printed below the staves.

links keep ev - er bright; } Wond - rous chain to
dim its gold - en light. }

man to God a - bove.

The second system of the musical score continues the melody on three staves. It includes a repeat sign at the end of the first line of music. The lyrics are printed below the staves.

DA CAPO.



2.

Who the trembling heart shall stay,
 When sinking to the dust;
 Who shall turn the oppressor's way,
 When trampling on the just?
 God the sinking heart shall free;
 He shall break the oppressor's rod;
 Still the hand of man must be
 The minister of God.

3.

Brothers! raise to heaven your hands,
 The links that bind the heart!
 Consecrate anew the bands
 Of faith, before we part;
 Then, in heavenly peace and trust,
 Part in Friendship, Truth, and Love,
 Till, released from earth and dust,
 We meet again above.

Part Fourth.

TO THE UNINITIATED.

REASONS FOR THIS ASSOCIATION.



THE experience of every considerate mind must teach the fleeting and transitory nature of worldly possessions, and the uncertainty of health, to all the greatest earthly blessing that can be enjoyed, and the deprivation of which, to the greater portion of mankind, is the suspension of the necessary means of existence.

The frugal ant, guided by a benevolent instinct of unerring Nature, improves the sunny hour to husband up its store ere the approach of barren, cheerless winter: and the impulse which here prompts this petty member of the brute creation to action in its own behalf, is the same impulse which gave our Order birth; brought by process of intellect to that admirable system which distinguishes the first of God's creation when exerted in a noble and righteous cause.

The condition in which man finds himself placed on as both an individual and a member of the

social compact, is fully calculated to develop the finer features of his nature. He perceives that his own happiness depends upon the welfare of those to whom he is connected by the most inseparable ties; his sensitive mind cannot contemplate distress and misery without a shudder of pity and a desire to alleviate it; and thus, from his own magnanimous nature, he becomes an active and willing agent in the cause of benevolence, friendship, and charity.

But to dispense charity with a discriminate hand, to extend effectual relief to worthy objects, it is necessary that some systematic form of procedure be established for the purpose of rendering that relief mutual; and we may here see the first grand principle of our Order. He who enters our ranks subscribes to our regulations, pays his moiety for our support, becomes virtually a shareholder, entitled to all its privileges and immunities, and in the dark hour of gloom and suffering, the honest "grip" of a brother Odd-Fellow will warm his heart, soothe his weary, sleepless couch; and, unlike the fawning pretensions of too, too many sunshine friends, yield him something more substantial than that poor consolation which words and professions alone can offer to the frame borne down with long suffering, rendered still more hideous by the too near approach of want.

He who lawfully seeks relief from this source comes not in the shape of the humble alms-asking applicant, with cap in hand, to solicit the poor pittance which inconsiderate Plenty gives, and yet too often denies, to sorrow-stricken Poverty. Here is no compromising of that manly independence which is his proudest boast; his wants are anticipated, and he receives back with interest the bounty which he

freely gave ere Misfortune cast her murky shades around him.

But this is but a recapitulation of facts well known; and the question is, whether Odd-Fellowship, if carried out upon the principles which now identify it, will effect the grand object of its aim, to protect from the pangs of want those who enroll themselves upon its lists. The sum necessary to become a member is by no means large, when the privileges conferred are taken into consideration, together with the fact that it is called for in the hour of prosperity.

A long array of facts and figures might be cited to prove that this Order will answer its intended object; but the necessity of adducing such proofs as these is uncalled for, the experiment speaking for itself; nearly all the Lodges in this country being in a prosperous condition, ready and willing at all times to meet all just demands against them.

The sentiment upon which our institution depends most for support and existence, is the sentiment of *true brotherhood*; that mutual principle which should prompt to lay aside all personal differences and sacrifice all party considerations for the benefit of the general weal. The effect of this dangerous spirit—personal and party difference—may be read upon nearly every page of the world's history. Institutions laid upon foundations more solid and enduring perhaps than our own, have felt its shivering force and gone down to oblivion, and live only upon their timeworn and worthless records. Nations standing high, rejoicing in an industrious population, with all the appliances and means of endurance, have been struck from their high and splendid eminence, and become the "schoolboy's dream, the wonder of an hour!" This baneful spirit can never be productive

of aught but evil, and every true Odd-Fellow is called upon, by the most emphatic and forcible considerations, to frown upon the approach of this insidious and destroying hydra. Where fellowship is the nerve, and amity and good-will the aim, Peace and Plenty sit like household gods upon our altar-places.

This institution, when considered in a moral point of view, may be pronounced one of the most splendid undertakings ever set on foot; no spectacle so grand to the eye can be presented, as men coming voluntarily forth to the relief of the distressed and suffering. Science, with unceasing energy, may soar beyond the visible diurnal sphere, and weigh with faultless balance innumerable suns and systems, and bring down to the ken of earthly vision newly-discovered worlds, to the great delight of the philosopher and scholar: but see the "friend of man" bending o'er the emaciated form of his brother, presenting to his fevered lips the cooling draught, and say which appears more benign, more Godlike!

The nature of our institution, by its formation, is eminently calculated to inculcate feelings of liberality, to soothe all feelings of bigotry and prejudice. Here may be seen members of the most hostile sects and parties, forgetting for the time their peculiar tenets and predilections, and mingling together in fellowship and love.

The world abounds with institutions founded with benevolent views; but how many of them are established upon the narrow basis of party, or sect, or nation! They indeed dispense aid to the sufferings of those of their own fraternity, but their rules prevent the admittance of all except those who are qualified by the circumstances of creed, nation, or profession. No such qualification is here required;

the test necessary for admission into our Order is a good reputation and character for morality and honor; it heeds not whether the man be a native of the Old or New World, Jew or Gentile, rich or poor: at his approach our portals open; he enters and becomes a brother.

The tendency of Odd-Fellowship upon the minds and characters of its members, independent of the direct aid which it confers, is well calculated to develop those fine and social feelings which are the honor of our nature. It inculcates morality by the most forcible, and we may say practicable lessons; it teaches men the sweetness of friendship and affection, and renders every man more fit to fulfil his duties as the head of his own household and as a member of the community. Its expressive mottoes and axioms are most acceptable to the moral, the benevolent, and the charitable. By them, men are reminded of their duty toward their God, their families, and their neighbors. In the Lodge-room they listen to exhortations which must banish all evil and improper thoughts from their breasts, and render them good and peaceful members of society.

Odd-Fellowship, to young men, is indeed a benefit. It may be called a powerful conservator of their morals; and morality is the great safeguard of health. The minds of the most pure and well-meaning will sometimes go astray, sometimes turn aside from the plain avenue of virtue, to glean the flattering flowers that stand temptingly by the waysides, siren-like, to allure and destroy the infatuated votary. The world presents too many seductive pleasures for the minds of all to withstand: for living instances of this kind, we need not go far. Let any review the course of his own observation—look around the circle of his own

acquaintance—and behold how many young men, full of promise and hope, with splendid intellect and capacity, have lost their fair fame by some impetuous act, and become objects of loathing and pity; how many, in the unguarded hour of conviviality, have raised the flowing goblet to their lips by way of healthy salutation to their friends, meaning no ill, and little dreaming of the sad fate that awaited them! See many of them now! watch the eye, that once sparkled with healthy vision, flickering with a sickly and ghastly hue—ambition, that load-star of youth, beaming no more for them—all pride gone, all respect, all energy, and the weak frame tottering to the inebriate's premature grave! A sad spectacle; yet such as all have witnessed. Fortune, too, has her votaries; and the gaming-table displays its glittering heaps to those who would stake fame, honor, soul, family, and all, against the yellow earth, and in the essay to win, lose all—and seal their wretchedness through life.

When we claim for our Order those qualities which tend to prevent these disastrous circumstances, we claim for it no more than its equitable due; each Odd-Fellow being bound by the most sacred obligation to advise and counsel a brother, to notify him of danger, and to stand as a guardian of his morals, reputation, and health.

The wide extent of our Order, and the immense addition that has been made to it within the last few years, evince that the prejudice with which secret societies were once received is now fast fleeing away; the effects of the existence of this Order have spoken in its behalf; and the general sentiment prevails, that men whose actions are guided by philanthropy and benevolence cannot prove dangerous.

In regard to the secrecy, which is the only possible objection to our Order, we have spoken of it elsewhere in this work. The world has been favored with innumerable dissertations upon secret societies, and their real or supposed effect on the morals of the people; and all have come to one and the same conclusion, that secrets may be justifiable where secrecy is necessary. We know that we possess no more secrecy than is indispensable to our existence, and, accordingly, we feel little compunction at the mysterious nature of our Order. Every Odd-Fellow has sound views upon this theme. Ours is not that awful secrecy which would frown from our precincts all visitors, at all times, and impress silence, with a mysterious air, upon all who would inquire into our principles; but we do and must possess certain signs and emblems that will make us known to each other, and protect us from the imposition of designing and unprincipled men.

We rank among our fraternity many of the eminent men of the land—eminent for intellect and capacity—eminent for the purity and probity of their actions; men who have given hostages to the world for the full performance of their duties; and none can suppose that they, with a full knowledge of its nature, would remain connected with it if it were different from what it professes to be, an institution, the object of which is to relieve the wants of its brethren.

The infatuated sectary finds here no responsive converts to his faith: the violent politician finds neither place nor time within the Lodge to promulgate his peculiar views and opinions; here men must lay aside their predilections, and incite to the grand work of benevolence.

This Order is no religious association; yet, "Do unto others as you would they should do unto you" is the fundamental basis on which the entire fabric of Odd-Fellowship reposes. It assumes no higher authority than the regulation of the moral action of its members, while it confides an elucidation of the sublime requisites of the sacred Scriptures to the ministers of religion. It demands no obligations which would in the slightest degree violate a man's duty to his God, his country, his neighbor, or his family. It exacts no perilous vows which would implicate his fealty to his spiritual persuasions; for it comprehends and embraces men of every creed, sect, tenet, and religious denomination. It repudiates infidelity, but it assumes not that prerogative which the Great Searcher of hearts has reserved to himself alone. "Judge not, that ye be not judged," is the rule of action to every member of this fraternity. The depravity of man renders it expedient for means to be employed to lead him from the paths of vice to those of virtue: and this should be done by inculcating the divine precepts of the Bible. This is what we do. But, while we teach those precepts in a manner peculiar to ourselves, we do not war with the principles of any sect. Jew or Gentile, Catholic or Protestant, is, as such, welcome to our Lodges and our hearts.

Nor is this Order a political association. We are taught, as Odd-Fellows, to be subservient to the "powers that be," and to obey strictly the laws, yet we give no political pledges—we are united by no political bond of union—we aspire not to any political authority. We are bound by our obligations to perform all the duties which can be required of good citizens; and a violation of any of those laws, if

proven against a member of our fraternity, will subject him to immediate expulsion from our society. We do not profess to a love of country beyond that of other men: in our teachings we counsel and inculcate peace and deprecate war; but in defence of the honor or the rights of their native land, Odd-Fellows would not be the last to respond to her call. As a proof of this assertion, we might refer to the hundreds of our brothers who enrolled themselves in the regiments of the volunteers in the Mexican war: and we might also say that, while the bones of many of them were left on the fields of battle in a foreign land, their names and virtues are yet green in our memory; and that, though on earth we shall never again grasp their hands in friendship, we confidently expect to meet them in the eternal world.

America, from its peculiar physical nature, is highly favorable to the growth of institutions of a democratic and benevolent tendency. The tone of popular sentiment is, generally speaking, liberal and considerate; and any thing proposed for the alleviation of human suffering, for the furtherance of the general good, in nearly all cases meets with encouragement and support. Schools for the education of all classes now exist in profusion throughout the land; asylums for the retirement of those who have become shattered and broken down by the storms of mental vicissitude may be seen in all sections of the country: and, when we consider that the most of these splendid charities are the fruits of voluntary subscription, we are justly proud of the land we live in; we cannot pronounce her name without feeling our hearts to overflow with gratitude and joy. Here, upon the continent of young America, humanity has found a safe and hospitable shelter from the blight-

ing effects of persecution. Here young bright-eyed Liberty sought a refuge from her lawless ravishers, and found a welcome home and brave defenders. Here Friendship, Love, and Truth, the principles of Odd-Fellowship, have found a genial and healthy soil.


Odd-Fellowship is *genuine republicanism*. We do not insinuate by this that it has any thing to do in the political movements of the day: it has no business, nor does it *desire* to have, with the various parties in state politics, that array themselves, in clamorous strife, against each other. When we say that Odd-Fellowship is republicanism, we mean, that in the dispensation of its government, and the bestowment of its bounties and honors, the *people*, the *members* bear the rule and share equal and undisputed rights. In reference to its organization and body politic, we may say with Sir William Jones—

“What constitutes a state?
 Not high-raised battlement or labor'd mound,
 Thick wall or moated gate;
 Not cities proud, with spires and turrets crown'd;
 Not bays and broad-arm'd ports:
 No: *men*—high-minded *men*—
 With powers as far above dull brutes endued,
 In forest, brake, or den,
 As beasts excel cold rocks and brambles rude;
 Men who their duties know,
 But know their rights, and, knowing dare maintain,
 Prevent the long-aim'd blow,
 And crush the *tyrant* while they rend the chain—
 These constitute a *state*.”

It is the nature of our country and her laws to receive to her bosom the homeless exile, to protect him from political persecution. And it is our duty, as countrymen and as Odd-Fellows, to welcome our needy brethren from the lands beyond the sea, and

to contribute our "mite" to the alleviation of their misery. We shall still go on in our "labor of love," disseminating the principles that unite us as brothers, till the clouds of human suffering, which now shroud in gloom so many of our fellow-creatures, shall burst and roll away before the approach of that sun which shall be hailed as the magic focus of brilliant radii, formed by the tokens and elegant emblems of our Order.

OUR SECRECY.

 SECRET societies, for mutual relief, protection, instruction, and religious worship, were probably first known in Egypt, in the days of her greatest glory and refinement. History has handed down the renown of the ceremonies which these secret societies enacted at their public festivals. The feasts called Cerealia, of the Eleusinian Order, in honor of Ceres, and the Dyonisia, or the feasts of Bacchus, together with the "Order of Pontifices" of Numa, king of Rome, were propagated from Egypt over all the world. From these Orders, Moses (who was learned in all the wisdom of the Egyptians) probably derived much of that wisdom which made him the greatest lawgiver in the world. From these the Greeks made models of institutions which lasted to the latest day of their historical glory. From these the Druids of Britain modelled their religious rites, so imposing that nothing but the revelation of the religion of Christ could have dissipated their power. From these, we doubt not, the aborigines of our own land have derived, by tradition, their annual festive ceremonies, to which none but their own blood and nation are ever admitted. That such societies existed in all the

ancient empires of the world, we have abundant evidence on the pages of history. We read that the highest honor that could be bestowed on Hippocrates, in the city where his art first triumphed so signally, was to initiate him into all the mysteries of their secret orders, to which strangers were never before admitted.

But these ancient orders, with the causes that made them useful, have passed away before the transmuting hand of Time. The religious sublimities of Egyptian and Grecian mythology have given place to a holier and more simple religion, the precepts of which are written upon all the pages of Nature's great book, in characters so plain, that the weakest in intellect may read them as he runs. Thus has ended the mystery that was once deemed necessary to preserve religion from oblivion. The archives of learning, too, have been spread before the world by the magic power of the press, while Science is knocking and importuning at the door of the humblest of the poor, that its inmates may be made wise. Hence the mystery of that monopoly of wisdom which once existed with the priests of a heathen religion has vanished, and its altars have crumbled to the dust.

But the general diffusion of science, or even the divine light of a wisdom that cometh from above, may not always relieve from oppression, or aid and comfort the sick in body and the broken in spirit. Though Wisdom and Devotion need no longer the vail of mystery over their altars, the heavenly attribute of Charity still loves the shade—still loves to shun the eye of the world and do good by stealth. Let no one say that there should be no secret concert in the cultivation of the virtue of

Benevolence. Pharisees may give alms before men, and make their show of figures on subscription papers; they may hoard together their thousands for splendid schemes of public charity; but scarcely a mite of all their bounty ever reaches a deserving object; scarcely a drop of their consolation ever relieves the distresses of a really deserving sufferer.

To those who possess a tolerable acquaintance with human nature, and are in any wise familiar with the history of mankind, either past or present, the importance and usefulness of societies in ameliorating the condition of man, in correcting the evils of his nature, and in bringing forth the latent principles of his mind into healthful exercise, are sufficiently obvious. There are, however, in this strange and contradictory world, many persons who oppose secret societies on the mere ground of their **SECRECY**, and who ask, "If there is any good in them, why do they not open their portals to the public gaze?" We would ask, in reply, "Are those who make the most ado about the secrecy and mystery of others, willing that every act of their own should come to the knowledge of the world?" No! Their stammering tongues and blushing cheeks would be evidence of their unwillingness to surrender the keys of their hearts.

The truth of the matter is, that mystery and secrecy abound, and will ever abound, through each and every department of society. That maxim which taught men that a secret should be held inviolate sprang from a sense of the importance of implicit confidence in every relation of life. Those concerned in secret societies only act up to the principles of every-day existence. Is not a man's household the place wherein his best affections centre? While troubles beset him on either hand, while attending to

his daily calling, he looks to the domestic hearth as to the Mecca of his heart, the haven of his rest. But if the world were to gaze upon the concerns of his family, or if he himself were to proclaim all the events which might occur within his little circle, need it be said that all the charms of his fireside, all the sacred associations of home, would for ever depart? The fact that his family is a small community, separate and distinct from the mass of mankind, makes it the means of domestic felicity. If you were to enlarge this community, by the admission of the multitude, would it not lose its fascination? Yet, upon the principles of the opponents of secret societies, unless he proclaim to the world the affairs of his family, unless his household gods are prostrated and trodden under foot, then, forsooth, vice and immorality must reign within his dwelling! What would be the fate of every sacred engagement, of all the relations by which the best feelings of the soul are promoted—from which arise the greatest blessings of the social system—if there were no obligations of secrecy on those who contract them? As well might the silver cord at once be loosened, and the chain of affection become as a rope of sand. There are mysteries and secrets in every department of society, which can never be fathomed. There are secrets which occupy but few breasts, and will never be extended to others; secrets, too, into which no person of refinement would think of prying.

There are secrets among all classes of men, in every pursuit in life, which are held inviolate. Business men have secrets which they studiously confine to their own bosoms, scarcely allowing them to escape even to those engaged in their service: professional men have secrets, which they will not reveal.

to any excepting members of their own calling. Why do not the opponents of secret societies complain of these ?

There are none so blind as those who *will not see*. Men who oppose Odd-Fellowship on the ground of its secrecy merely, and who, with an inconsistency that would seem to indicate monomania, object to secrecy in any form, as though it were some fell destroyer, may not be easily persuaded. But there are those who simply misapprehend this matter, who are willing to be convinced ; and to such we now address ourselves.

If these people could enter a Lodge of Odd-Fellows as members, they would be astonished at the *simplicity* of our "mysteries." There is nothing horrible, nothing terrifying in our secrets. They have a single object, and that is one which no sensible man would condemn. They are practised for the simplest of purposes—one of which is that of recognition. Many of our brethren come from a distance to visit the Lodges, and some of them require our aid in seasons of adversity. If we had no means of knowing them, we might be the constant dupes of imposture, and the prey of deception and fraud. By the proper employment of the intelligence derived through our "secrets," we can always recognise an Odd-Fellow ; and thus, without even speaking with him, can give him our aid. No matter what language he may speak, if he be a brother, we are able in a moment to know him as such. The "secret," then, of our secrets, is simply this ; to *know* each other, and to prevent imposition. What evil, we ask, can they do to society ? why should they be made such "bugbears" among men and women ?

But supposing, after all, that our secrets were

appalling and horrifying, and might be properly distrusted by those who are ignorant of them? If we elevate the character of men, and send them forth to the world better fitted to discharge their various duties, what matters to the world the means we employ to do it? What profit would it be to the unlawful "priests" into our mysteries, to know whether we "rebuild the temple of Solomon," or practise the incantations of the witches of Macbeth in our ceremonies? Some have said that secret societies are inconsistent with and dangerous to our republican institutions. We need not argue any abstract political theories on this subject. They are sufficiently answered in the fidelity and patriotism, exemplified in their conduct to the world, of the members of the Order. To the initiated, who know how perfectly harmless to all the world is the secrecy of a Lodge-room, this objection is a matter of ridicule. Odd-Fellowship is a philanthropic institution, which has been more successful than any similar association ever established in this country. How many, professing a like object, have had an existence, in all the forms which the ingenuity of man could devise, within the comparatively brief space of the last half century? And what of them, save this and Masonry, now remains? Why is it that destruction has been written upon them all by the finger of time, ere its mould had covered them? Because their principle of association, consisting in the mere promptings of benevolence, however good in itself, embraced no fellowship of hearts, no community of interest, and consequently they possessed no bond of union nor element of life. They imposed duty without inculcating affection; and they extended charity with the cold hand of formality, instead of accompanying it

with the warm and generous emotions of the heart. It is the principle of secrecy that forms *our* bond of union, because it is that which, though it be common to us, is unknown to the world; it constitutes our brotherhood, links us together in a community of feeling and affection, and enables us to preserve the organic capacity which in all other forms has crumbled to pieces. If it were dangerous to any principle of government, or any interest of society—any precept of morals, or any fundamental doctrine of our faith—is it likely that we would hold it out to every one, and invite all to come and be made acquainted with it? Or, if it contained any or all of these elements, is it probable that it could retain in its embrace the hundreds and thousands of great and good men who are enrolled among its members? Would there not be at least *one*, among them all, who, scorning the trammels of deceit—spurning all obligations requiring the concealment of vice, immorality, and even treason itself—would at once unmask them to the world?

Is secrecy, in itself considered, a *crime*? If it be, then all men and women are criminals; for all, in whatever situation of life they may severally be placed, have secrets which they will not reveal to mortal ear. It is no crime. Heaven and earth, God and nature, death and eternity, life, love, and even *Truth* itself, are full of it. Why, then, should *we* be condemned for *our* "secrecy?"

OUR IDEA OF CHARITY.



AMONG the several moral virtues, Charity occupies a very prominent station. It is not, indeed, so much an independent virtue, as it is

the element in which the other virtues move and operate. Its influence is remote, rather than immediate; and its excellence is seen to the best advantage when observed in the various accidents and circumstances of practical life. When we think of Charity, we think of it rather as an energy to give tone and character to other graces, than of something which is in itself a grace. Performed in the true spirit of Charity, the simplest act wears an aspect of beauty and sublimity; apart from its presence and influence, the most important action appears altogether hideous and revolting. Hence, an inspired writer has aptly called it "the very bond of perfectness:" which is, in effect, to constitute it a sort of atmosphere for the other virtues to move in.

Charity is that universal feeling of good-will and kindness, which, rejecting local circumstances and prejudices, is willing to embrace the breathing universe in the spirit of concession and compromise; and which, where its object is smitten by the hand of poverty, is desirous of displaying itself in acts of pecuniary assistance. If we would make a just estimate of its importance, let us look abroad upon the face of the peopled earth. Let us observe the myriads upon myriads of active beings dwelling upon its surface, who, as civil and social beings, are bound together mainly by the cold law of selfishness; consider the numerous weaknesses and errors of human judgment; mark the perpetual liabilities to collision of feeling and interest; and we may then be prepared to form some idea of the importance of Charity. It is true that man, as an individual, possesses sympathies and inclinations that lead him to seek with avidity the fellowship of his species; but, so soon as he enters into a state of society, his feelings of selfish-

ness gain the ascendancy of all the rest: hence the necessity of some strong opposing principle, which shall be, in fact, the great conservative principle of humanity. Such a principle is *Charity*. Like an angel of merey, it has gone forth into the various departments of society with "healing in its wings," often humbling and subduing the proud oppressor's heart, and ever seeking to soothe the wretched and disconsolate.

The monuments of Charity are more enduring than those of the hero; for they speak not of devastation and blood, but of positive deeds of mercy, that can never be forgotten until nature has forgotten to do its wonted work upon the memory of man. And while systems that have grown weak from age shall have fallen with a crash that shall shake the earth, it will be the province of Charity to gather up the fragments that lay around, and march on, to shape to better purposes the destiny of the coming period.

But, if Charity be thus important in itself, institutions tending to extend and perpetuate its influence must be of vast utility also. Such an institution is Odd-Fellowship. It is based upon the purest principles of equality, extending like privileges and immunities to all its membership; and, rejecting all preference for any particular creed in religion, it clings, with the utmost tenacity, to those great moral principles which are shadowed forth in the impressions of nature, and confirmed by the precepts of Divine Revelation. Its membership, particularly those of more elevated condition, should learn to lay aside feelings of pride and ostentation, by the frequent recurrence of scenes of sorrow and wretchedness; while from those scenes they should gather a practical commentary upon the unstable character

of earthly pomp and glory. Lessons taught by example are more thrilling than those gathered from the history of past events. There is no school so good as that of self-experience. We read of events of gone-by generations, as things about which we are concerned but little; and of those who were long since subjected to the sad fluctuations of earthly fortune, we are too apt to feel that they were beings with whose destinies our own are but slightly identified. We read of Xerxes, who marshalled his millions upon the plains of Asia Minor, and fancied himself capable of shaking the pillars of the universe. A moment more, we see him flying from a handful of detested Grecians. We read of Tadmor in the desert, whose splendor almost added additional lustre to the sun. Alas, she is gone now! and she and Xerxes sleep in the same oblivious tomb. We read the sad illustration of the fleeting nature of earthly glory: it is an old story; and our hearts turn away but slightly affected. But when from a tragedy, which was acted many centuries ago, we turn aside to gaze for ourselves upon a scene of wo and wretchedness, the tear of sympathy will glisten in the eye, and the visage, despite of itself, will begin to express the commiseration that rules the heart within. Such feelings indicate the true spirit of Charity; and such feelings Odd-Fellowship is well calculated to create and preserve.

But while Odd-Fellowship thus fosters Charity, and extends its influence as a social principle, it strips it of its most revolting character, when made to assume the garb of almsgiving. To a sensitive being, however desolate his condition, the idea of being the receiver of accidental charity is a loathsome thing. This feeling Odd-Fellowship takes away, since, in

sending its alms to the desolate widow—who stands in silent but speaking wretchedness over the couch of her deceased husband—it places it in her hands as that which is hers by right of inheritance. This is an incalculable good. It is not enough that alms be given: they must be so given that the subject does not feel the sad necessity he is under to receive them. Otherwise, in relieving an immediate necessity, almsgiving would often lead to a remote and fearful evil, by making its subject repine at his lot, and curse the hard hand of Providence for subjecting him to so sad a state of vassalage.

In promoting Odd-Fellowship, then, we are subserving the best interests of humanity by advancing *Charity*. Together may they run out into the various departments of society, until they shall have compassed the four corners of the earth! And while Charity shall erect its temple in every land, may benevolence and love rule the feeling of every breast!



APPENDIX.

AN ALPHABETICAL TABLE OF THE PROPER NAMES IN THE OLD AND NEW TESTAMENTS; WITH THEIR PRO- PER PRONUNCIATION AND EXPLANATION OR LEADING SIGNIFICATION.

In those words whose pronunciation cannot be mistaken by any one, such as Abner, Addon, Assos, &c., only the accentuation is marked.

In the explanation of the different names, attention has been given to the leading meaning, whether simple or metaphorical; and the reader is here presented with the converse of each signification, such as "Abiah, the Lord is my Father, or the Father of the Lord;" "Eliam, the people of God, or the God of the people;" because in the Hebrew, as in most of the Oriental languages, the choice of these meanings is determinable principally by the juxtaposition of the words as they stand in different sentences, and by other circumstances of a similar kind.

AARON, *Ay'-ron*, lofty, mountainous.
Abad'don, the destroyer.
Abagtha, *Ab-ag'-tha*, father of the wine-press.
Abana, *Ab-ay'-nah*, stony.
Abarim, *Ab'-a-rim*, passages.
Ab'aron, strength.
Ab'ba, father.
Ab'da, a servant.
Ab'di, my servant.
Abdiel, *Ab'-de-el*, a servant of God.
Ab'don, a servant.

Abed-nego, *A-bed'-ne-go*, a servant of light.

A'bel, vanity, vapor, mourning.

Abel-beth-maachah, *Ay'-bel-beth-ma-ay'-kah*, mourning of the house of Maachah.

A'bel-ma'im, the mourning of the waters.

Abel-meholah, *Ay'-bel-me-ho'-lah*, mourning of weakness, of sickness.

Abel-mizraim, *Ay'-bel-miz-ra'-im*, the mourning of the Egyptians.

A'bel-shit'tim, mourning of the thorns.

A'bez, an egg, muddy.

Abi, *A'-be*, my father.

Abiah, *Ab-i'-ah*, the Lord is my father.

Abi'ahil, the father of light or praise.

Abi-albon, *Ab-e-al'-bon*, intelligent father.

Ab'iam, the father of the sea.

Abi-as'aph, a gathering or consuming father.

Abiathar, *Ab-i'-a-thar*, excellent father.

A'bib, green fruits, ears of corn.

Abi'dah, father of knowledge.

Abi'dan, father of judgment.

Abiel, *Ab'-e-el*, God my father.

Abiezer, *Ab-e-e'-zer*, father of help.

Abi-ezrite, *Ab-e-ez'-rite*.

Abigail, *Ab'-e-gal*, the joy of the father.

Abi-gibeon, the father of the cup, father of Gibeon.

Abihail, *Ab-e-hay'-il*, the father of strength.

Abi'hu, he is my father, or his father.

Abi'hud, the father of praise or confession.

Abijah, *Ab-i'-jah*, the will of the Lord.

Abi'jam, father of the sea.

Abilene, *Ab-e-le'-ne*, the father of the apartment, or of mourning.

Abimael, *Ab-be-may'-el*, a father sent from God, my father comes from God.

Abimelech, *Ab-im'-me-lek*, father of the king.

Abinadab, *Ab-in'-na-dab*, father of willingness, my father is a prince.

Abinoam, *Ab-in'-no-am*, father of beauty or comeliness, my father is beautiful.

Abiram, *Ab-i'-ram*, a high father, father of fraud.

Abishag, *Ab'-be-shag*, ignorance of the father.

Abishai, *Ab-bish'-a-i*, the present of my father, the father of the sacrifice.

Abishalom, *Ab-bish'-a-lom*, the father of peace, the recompense of the father.

Abishua, *Ab-bish'-u-a*, father of salvation or of magnificence.

Abishur, *Ab'-be-shur*, the father of the wall or of uprightness.

Abitai, *Ab'-be-tai*, the father of the dew.

Abitub, *Ab'-be-tub*, father of goodness.

Abiud, *Ab'-be-ud*, father of praise.

Ab'ner, father of light, the son of the father.

A'braham, the father of a great multitude.

A'bram, a high father, the father of elevation.

Ab'salom, father of peace.

Accad, *ak' ad*, a pitcher, a sparkle.

Accho, *ak'-to*, close, pressed together.

Aceldama, *ak'-el-da-mah*, the field of blood.

Achaia, *A-kay'-yah*, grief, trouble.

Achaicus, *A-kay'-kus*, a native of Achaia.

Achan, **Achar**, *ak'-tan*, *A'-kar*, he that troubles and bruises.

Achbor, *ak'-bor*, a rat, bruising.

Achim, *A'-kim*, preparing, confirming, revenging.

Achir, *A'-ker*, the brother's light.

Achish, *A'-kish*, thus it is, how is this?

Acmetha, *ak'-me-thah*.

Achor, *A'-kor*, trouble.

Achsah, *ak'-sah*, adorned, bursting of the veil.

Achshaph, *ak'-shaph*, poison, tricks, one that breaks, the brim of any thing.

Achzib, *ak'-zib*, liar, one that runs.

Adadah, *ad'-a-dah*, the testimony of the assembly.

Adah, *ay'-dah*, an assembly.

Adaiah, *ad'-a-yah*, the witness of the Lord.

Adaliah, *Ad-a-ly'-ah*, one that draws water, poverty, cloud, death.

Ad'am, earthy, taken out of red earth.

Adamah, *Ad'-da-mah*, red earth.

Adami, *Ad'-da-my*, my man, red, earthy.

A'dar, high, eminent.

Adbeel, *Ad'-be-el*, a vapor, a cloud of God, a vexer of God.

Ad'di, my witness, adorned, passage, prey.

Ad'don, basis, foundation, the Lord.

Adiel, *Ad'-i-el*, the witness of the Lord.

Adin, *Ad'-din*, adorned, dainty.

Adithaim, *Ad-e-thay'-im*, assemblies, testimonies.

Adlai, *Ad-lay'-i*, my witness, my ornament.

Ad'mah, earthy, red earth.

Admatha, *Ad'-ma-thah*, a cloud of death, a mortal vapor.

Ad'nah, rest, testimony, eternal.

Adona'i, my Lord.

Adoni-bezek, *Ad'-o-ne-bee'-zek*, the lightning of the Lord, the Lord of Bezek.

Adonijah, *Ad-o-ny'-jah*, the Lord is my master.

Adonikam, *Ad-o-ny'-kam*, the Lord is raised, my Lord hath raised me.

Adoniram, *Ad-o-ny'-ram*, my Lord is most high, the Lord of might and elevation.

Adoni-zedek, *Ad'-o-ne-zee'-dek*, justice of the Lord.

Adoraim, *Ad'-o-ray'-im*, strength or power of the sea.

Adoram, *Ad'-o-ram*, their beauty, their power, their praise.

Adrammelech, *Ad-ram'-me-lek*, the cloak or glory of the king.

Adramyttium, *Ad-ra-mit'-te-um*, the court of death.

Adria, *Ay'-dre-ah*, the name of a city, which gives name to the Adriatic sea, now the gulf of Venice.

A'driel, the flock of God.

Adullam, *Ad-ul'-lam*, their testimony, their prey, their ornament.

Adum'mim, earthly or bloody things.

Æne'as, praised.

Agabus, *Ag'-ga-bus*, a locust, the feast of the father.

Agag, *Ay'-gag*, roof, floor.

A'gagite, of the race of Agag.

Aga'pæ, love-feasts.

Agar, see Hagar.

Agi'e, a valley, deepness.

Agrippa, *A-grip'-pah*, one who at his birth causes great pain.

A'gur, a stranger, gathering.

A'hab, the brother of the father.

Aha'rah, a sweet brother, an odoriferous meadow.

Ahar'hel, another host, another sorrow, the sleep of the brother.

Ahasba'i, trusting in me, brother compassing. In Syriac, a brother of age.

Ahasuerus, *A-has-u-e'-rus*, prince, chief.

Ahava, *A-hay'-vah*, essence, generation.

A'haz, one that takes and possesses.

Ahaziah, *A-ha-zy'-ah*, possession, vision of the Lord.

Ahi, my brother, my brethren.

Ahiah, *A-hy'-ah*, brother of the Lord.

Ahiam, *A-hy'-am*, brother of the mother, brother of the nation.

Ahian, *A-hy'-an*, brother of wine.

Ahie'zer, brother of assistance.

Ahi'hud, a brother of vanity, a brother of praise.

Ahijah, *the same as* Ahiah.

Ahikam, *A-hy'-kam*, a brother that raises up.

Ahi'lud, a brother a born.

Ahin'aaz, brother of the council.

Ahi'man, a brother prepared.

Ahimelech, *A-him'-me-lek*, my brother is a king.

Ahimoth, *A'-he-moth*, brother of death.

Ahin'adab, a willing brother, a brother of a vow, brother of the prince.

Ahinoam, *A-hin'-no-am*, the beauty and comeliness of the brother.

Ahi'o, his brother, his brethren.

Ahio. See Achio.

Ahira, *A-hy'-rah*, brother of iniquity or of the shepherd.

Ahiram, *A-hy'-ram*, brother of craft, protection.

- Ahisamach**, *A-his'-sa-mak*, brother of strength or of support.
Ahishabar, *A-his'-sa-bar*, brother of the morning or dew, brother of blackness.
Ahi'shar, brother of a prince.
Ahithophel, *A-hit'-to-fel*, brother of ruin or folly.
Ahi'tub, brother of goodness.
Ah'lab, which is of milk, is fat.
Ah'lai, beseeching, sorrowing, beginning, brother to me.
Aho'ah, a thistle, a thorn, a fish-hook, brotherhood.
Abo'hi, a living brother, my thistle or thorn.
Aho'lah, his tabernacle, his tent.
Aholiab, *A-ho'-le-ab*, the tent or tabernacle of the father.
Aholibah, *A-ho'-le-bah*, my tent and my tabernacle in her.
Aholibamah, *A-ho'-le-bay-mah*, my tabernacle is exalted.
Abran. See Charan.
Ahu'mah, a meadow of waters, brother of waters.
Abu'zam, their taking possession, vision.
Ahuz'zah, possession, apprehension, vision.
Ai, or **Hai**, *Ay'-i*, mass, heap.
Ai'ah, a raven, a vulture, alas, where is it?
Ai'ath, an hour.
A'in, an eye, a fountain.
Aioth, *the same as Ai*.
Ajalon, *Ad'-ja-lon*, a chain, strength, a stag.
Ak'kub, the print of the foot where any creature hath gone, supplantation.
Alammelech, *Al-am'-me-lek*, God is king.
Al'cimus, strong, of strength.
Al'emeth, a hiding, youth, worlds, upon the dead.
Al'emis, strength.
Alexan'der, one that assists men, one that turns away evil.
Alexandria, *Al-ex-an'-dre-a*, the city of Alexander.
Alleluia, *Al-le-lu'-yah*, praise the Lord.
Al'an, high.
Al'lon, an oak.
Allon-bachuth, *Al'-lon-bak'-kuth*, the oak of weeping.
Al'med, measure of God.
Al'meden.

- Al'mon-dib'lathaim**, a hiding, a heap of fig-trees.
Alpha, *Al'-fah*, the first letter of the Greek alphabet, marked A.
Alpheus, *Al-fe'-us*, a thousand, chief.
A'mad, a people of witness, people everlasting.
Am'alek, a people that licks up or uses ill.
Amal'ekites, people descended from Amalek.
A'mam, mother, fear of them, people.
Amana, *Am-ay'-nah*, integrity and truth.
Amariah, *Am-a-ry'-ah*, the Lord says, the excellency of the Lord.
Ammasah, *Am-ay'-sah*, a forgiving people, the burden of the people.
Amaziah, *Am-a-zy'-ah*, the strength of the Lord.
A'mi. See Amam.
Am'mah, my people.
Ammi, *the same as Ammah*.
Ammihud, *Am'-me-hud*, people of praise.
Amminadab, *Am-min'-na-dab*, prince of the people, a people that vows.
Ammishaddai, *Am'-me-shad'-day-i*, the people of the Almighty.
Am'mon, the son of my people.
Am'monites, a people descended from Benammi, son of Lot.
Am'non, faithful and true, foster-father.
Amon, *Ay'-mon*, faithful, true.
Am'orite, bitter, a rebel, a babbler.
Amos, *Ay'-mos*, loading, weighty.
Amoz, *Ay'-moz*, strong, robust.
Amphipolis, *Am-fip'-po-lis*, a city encompassed by the sea.
Amplias, *Am'-ple-as*, large, extensive.
Am'ram, an exalted people, handfuls of corn.
Amraphel, *Am'-ra-fel*, one that speaks of hidden things or of ruin.
Am'zi, strong, mighty.
A'nab, a grape, a knot.
Anah, *Ay'-nah*, one who answers or sings, poor, afflicted.
Anak, *Ay'-nak*, a collar, an ornament.

- Anakims**, *An'-ak-ims*. See Anak.
Anammelech, *An-am'-me-lek*, answer, song of the king.
A'nan, a cloud, a prophecy.
Ananias, *An-a-ny'-as*, the cloud of the Lord.
Anathoth, *An'-a-thoth*, answer, affliction.
Andrew, *Au'-drue*, a stout and strong man.
Andronicus, *An-dron'-ne-kus*, a man excelling others.
Aner, *Ay'-ner*, answer, strong, affliction.
An'na, gracious, merciful.
An'nas, one that answers, that afflicts.
An'tichrist, an adversary to Christ.
Antioch, *An'-te-ok*, instead of a chariot.
Au'tipas, against all.
Antipatris, *An-te-pay'-tris*, against his own father.
Apelles, *A-pel'-lees*, to exclude, to separate,
Aphek, *Ay'-fek*, a stream, vigor.
Apollonia, *Ap-po-lo'-ne-ah*, perdition.
Apol'los, one that destroys and lays waste.
Apollyon, *A-pol'-le-on*, one that exterminates or destroys.
Apphia, *Af'-e-ah*, that is fruitful.
Appii-forum, *Ap'-pe-i-fo'-rum*, a town so called from Appius
 Claudius, whose statue was erected there.
Aquila, *Ak'-we-lah*, an eagle.
Ar, awakening, uncovering.
Ara'bia, evening, a place wild and desert; mixtures, be-
 cause this country was inhabited by different kinds of
 people.
Ara'bian, an inhabitant of Arabia.
A'rad, a wild ass, a dragon.
A'ram, magnificence, one that deceives.
Ararat, *Ar'-ra-rat*, the curse of trembling.
Araunah, *A-raw'-nah*, ark, song, curse.
Ar'ba, the city of the four.
Archelaus, *Ar-ke'-lay-us*, the prince of the people.
Archippus, *Ar-kip'-pus*, governor of horses.
Arcturus, *Ark-teo'-rus*, a gathering together.
Ard, one that commands.
Arel, *Ar-e'-lie*, the light or vision of God.

- Areopagite**, *A-re-op'-a-gyte*, belonging to the council called *Areopagus*.
- Areopagus**, *A-re-op'-a-gus*, the hill of Mars; a place where the magistrates of Athens held their supreme council.
- Aretas**, *A-re'-tas*, one that is agreeable or virtuous.
- Ar'gob**, a turf of earth, curse of the well.
- Ariel**, *Ay'-re-el*, the altar, light, lion of God.
- Arimathea**, *Ar-re-ma-the'-ah*, a lion dead to the Lord. **Ramath**, or **Ramah**, a city where Samuel dwelt.
- Arioch**, *Ar'-e-ok*, long, your drunkenness, your lion.
- Aristarchus**, *A-ris-tar'-kus*, the best prince.
- Aristobulus**, *A-ris-tob'-bu-lus*, a good counsellor.
- Armageddon**, *Ar-ma-ged'-don*, the mountain of Megiddo, or the gospel, of fruits.
- Armenia**, *Ar-me'-ne-ah*, a province which is supposed to take its name from Aram.
- Ar'non**, rejoicing, their ark.
- Ar'oer**, heath, tamarisk, the nakedness of the skin or of the enemy.
- Ar'pad**, the light of redemption, that lies down.
- Arphaxad**, *Ar-fak'-s-ad*, one that heals or releases.
- Artaxerxes**, *Ar-taks-erk'-s-es*, in Hebrew, *Artachsasta*, the silence of light.
- Artemas**, *Ar'-te-mas*, whole, sound.
- Asa**, *Ay'-sah*, physician, cure.
- Asahel**, *As'-a-el*, the work or creature of God.
- Asaiah**, *As'-a-i-ah*, the Lord hath wrought.
- Asaph**, *Ay'-saf*, one that assembles together.
- Asenath**, *As'-e-nath*, peril, misfortune.
- A'shan**, vapor, smoke.
- Ash'dod**, inclination, a wild open place.
- Ash'er**, blessedness.
- As'hie!**, the work of God.
- Ashima**, *Ash'-e-mah*, crime, position, fire of the sea.
- Ashkenaz**, *Ash'-ke-naz*, a fire that distils or spreads.
- Ashtaroth**, *Ash'-ta-roth*, flocks, riches.
- Ash'ur**, one that is happy,
- Ash'vatn**, making vestments.

- Asia**, *Ay'-she-a*, muddy, boggy.
As'kelon, weight, balance, fire of infamy.
Asnap'per, unhappiness, fruitless.
As'sir, prisoner, fettered.
As'sos, approaching.
Assyria, *As-sir'-re-a*.
Assyrian, *As-sir'-re-an*.
Asyncritus, *A-sin'-kre-tus*, incomparable
A'tad, a thorn.
Ata'roth, crowns, counsel of making full.
Athaliah, *Ath-a-ly'-ah*, the time of the Lord.
Athenians, *Ath-ee'-ne-ans*, inhabitants of Athens.
Ath'ens, so called from Athene. Minerva.
Attalia, *At-ta-ly'-ah*, that increases or sends.
A'ven, iniquity, force, riches.
Augus'tus, increased, majestic.
Azariah, *Az-a-ry'-ah*, assistance, he that hears the Lord.
Azekah, *Az-ee'-kah*, strength of walls.
Az-gad, a strong army, a gang of robbers.
Aznoth-tabor, *Az'-noth-tay'-bor*, the ears of Tabor, of choice,
 purity, contrition.
Azo'tus, *the same as Ashdod*.
A'zur, he that assists, is assisted.
- Baal**, *Bay'-al*, he that rules and subdues.
Baalah, *Bay'-al-ah*, her idol, a spouse; the name of a city.
Baal-berith, *Bay'-al-be'-rith*, idol of the covenant.
Baal-gad, *Bay'-al-gad'*, the idol of the troop, the Lord is
 master of the troop.
Baal-hamon, *Bay'-al-hay'-mon*, one that rules a multitude,
 a populous place.
Baal-hazer, *Bay'-al-hay'-zer*, lord of court, a possessor of
 grace.
Ba'al-her'mon, the possessor, or destruction of a thing de-
 voted to God.
Ba'ali, my idol, or master.
Ba'alim, idols, masters.
Ba'alis, a rejoicing, proud lord.

- Baal-meon**, *Bay'-al-me'-on*, the idol, the master of the house.
Baal-peor, *Bay'-al-pe'-or*, master of the opening.
Baal-perazim, *Bay'-al-per'-a-sim*, master, or god of divisions.
Baal-shalisha, *Bay'-al-shal'-e-shah*, the third idol, the third husband.
Baal-tamar, *Bay'-al-tay'-mar*, master of the palm-tree.
Baal-zebub, *Bay'-al-ze'-bub*, the master of flies.
Baal-zephon, *Bay'-al-ze'-fon*, the idol of the north, secret.
Baanah, *Bay'-a-nah*, in the answer, in affliction.
Baa'rah, a flame, purging.
Baashah, *Ba-ay'-shah*, in the work he that demands, who lays waste.
Ba'bel, confusion, mixture.
Babylon, *Bab'-be-lon*. See Babel.
Babylonians, *Bab-be-lo'-ne-ans*.
Babylonish, *Bab-be-lo'-nish*.
Baca, *Bay'-kah*, mulberry-tree.
Bahurim, *Ba-hew'-rem*, choice, warlike.
Ba'jith, a house.
Balaam, *Bay'lam*, the old age or ancient of the people, without the people.
Bala'dan, one without rule or judgment, ancient in judgment.
Ba'lak, who lays waste, who laps.
Ba'mah, an eminence.
Barabbas, *Bar-ab'-bas*, son of the father, or of confusion.
Barachel, *Bar'-a-ke*, who blesses God.
Barachias, *Bar'-a-ky-as*, the same as Barachel.
Ba'rak, thunder, in vain.
Bar-je'sus, son of Jesus.
Bar-jo'na, son of Jona or of a dove.
Bar'nabas, the son of the prophet or of consolation.
Bar'sabas, son of return, of rest, of swearing.
Barthol'omew, a son that suspends the waters.
Bartimeus, *Bar-te-me'-us*, the son of Timeus or of the honorable.
Baruch, *Bay'ruk*, who is blessed, who bends the knee.
Barzillai, *Bar-zil'-la-i*, made of iron, son of contempt.
Ba'shan, in the tooth, in the change or sleep.

- Bashemath, *Bash'-e-math*, perfumed, in desolation.
 Bath-sheba, *Bath-she'-bah*, or *Bath'-she-bah*, the seventh daughter, the daughter of an oath.
 Bathshu'a, the daughter of salvation.
 Be'dad, alone, in friendship.
 Be'dan, only, in the judgment.
 Beel-zebub, *Be-el'-ze-bub*. See Baal-zebub.
 Beer, *Be'-er*, a well, the name of a city.
 Beer-lahai-roi, *Be'-er-la-hay'-e-roy*, the well of him that liveth and seeth me.
 Beer-sheba, *Be'-er-she'-bah*, the well of an oath, of satiety, the seventh well.
 Be'kah, half a shekel.
 Bel, ancient, nothing, subject to change.
 Belial, *Bee'-le-al*, wicked, the devil.
 Belshaz'zar, master of the treasure.
 Belteshaz'zar, who lays up treasures in secret, secretly endures pain and pressure.
 Benaiah, *Ben-ay'-yah*, son of the Lord, the Lord's building.
 Ben-am'mi, the son of my people.
 Benha'dad, the son of Hadad, of noise.
 Ben'jamin, the son of the right hand.
 Ben'jamite, a descendant of Benjamin.
 Benoni, *Ben-o'-ny*, son of my grief.
 Be'or, burning, mad, beast.
 Berachah, *Ber'-a-kah*, blessing.
 Beræa, *Be-ree'-ah*, heavy.
 Be'rith, covenant.
 Bernice, *Ber-ny'-se*, one that brings victory.
 Be'sor, glad news, incarnation.
 Be'tah, confidence.
 Bethabara, *Beth-ab'-ba-rah*, the house of passage, of anger.
 Beth'any, the house of song, of affliction, of obedience, the grace of the Lord.
 Beth-a'ven, the house of vanity, of strength.
 Beth-birei, *Beth-bir'-re-i*, the house of my Creator.
 Beth'-car, the house of the lamb of knowledge.
 Beth-da'gon, the house of corn, of the fish, of the god Dagon.

- Beth-diblahaim, *Beth-dib-la-thay'-im*, the house of dry figs.
 Beth'el, the house of God.
 Bethelite, *Beth'-el-ite*, an inhabitant of Bethel.
 Be'ther, division, in the turtle, in the trial.
 Bethes'da, the house of effusion, of pity.
 Beth-e'zel, a neighbor's house.
 Beth-gamul, *Beth'-gay-mul*, the house of recompense, of the weaned, of the camel.
 Beth-haccerem, *Beth-hak'-ke-rem*, the house of the vineyard.
 Beth-ho'ron, the house of wrath, of the hele, of liberty.
 Bethjesh'imoth, the house of desolation.
 Beth'-lehem, the house of bread, of war.
 Beth-lehem-ephraim, *Beth'le-hem-eff-ray'tah*, or *eff'-ra-tah*.
 Beth-lehem-ju'dah.
 Beth'-lehemite, an inhabitant of Bethlehem.
 Beth-pe'or, the house of gaping.
 Bethphage, *Beth'-fa-je*, the house of the mouth, of early figs.
 Bethsaida, *Beth-say'-dah*, the house of fruits of hunters.
 Beth'-shan, the house of the tooth, of change, of sleep.
 Beth-she'mesh, the house of the sun.
 Bethuel, *Beth-ew'-el*, filiation of God.
 Beulah, *Bew'-lah*, married.
 Bezaleel, *Bez-n-lee'-el*, in the shadow of God.
 Be'zek, lightning, in chains.
 Bichri, *Bick'-ry*, first-born, in the ram.
 Bid'kar, in compunction, in sharp pain.
 Big'than, giving meat.
 Bil'da-d, old friendship.
 Bil'hah, who is old, troubled, confused.
 Bir'sha, in evil, son that beholds.
 Bithiah, *Be-thy'-ah*, daughter of the Lord.
 Bith'ron, division, in his examination, daughter of the song, of anger, of liberty.
 Bithynia, *Be-thin'-e-ah*, violent precipitation.
 Blas'tus, one that sprouts and brings forth.
 Boanerges, *Bo-a-ner'-jes*, the sons of thunder; James and John, the sons of Zebedee.
 Bo'az, or Bo'oz, in strength, in the goat.

Bochim, *Bo'-kim*, the place of weeping, of mulberry-trees.
 Bo'zez, mud, in the flower.
 Boz'rah, in tribulation or distress.
 Bul, changeable, perishing.
 Buz, despised, plundered.
 Buzi, *Bew'-zye*, my contempt.
 Buzite, a descendant from Buz.

Cabul, *Kay'-bul*, displeasing, dirt.
 Cæsar, *See'-sar*, one cut out.
 Cæsarea, *Ses-a-ree'-a*, a bush of hair.
 Caiaphas, *Kay'-a-fas*, a searcher.
 Cain, *Kay'-n*, possession.
 Cainan, *Kay'-nan*, possessor, one that laments.
 Ca'lah, good opportunity, as the verdure.
 Ca'leb, a dog, a crow, a basket.
 Caleb-ephratah, *Kay'-leb-ef-ray'-tah*, or *ef'-ra-tah*, a place
 so called by a conjunction of the names of Caleb and his
 wife Ephratah.
 Calneh, *Kal'-nay*, our consummation, all we, as murmuring.
 Cal'no, our consummation, quite himself.
 Cal'vary, the place of a skull.
 Ca'mon, his resurrection.
 Ca'na, zeal, possession, nest, cane.
 Canaan, *Kay'-nan*, a merchant, a trader. The son of Hani,
 who gave name to the land of Canaan.
 Canaanite, *Kay'-nan-ite*, an inhabitant of Canaan.
 Candace, *Kan-day'-se*, who possesses contrition.
 Capernaum, *Ka-per'-na-um*, the field of repentance, city of
 comfort.
 Caphtor, *Kaf'-tor*, a sphere, a buckle, a hand, doves, those
 that seek and inquire.
 Cappadocia, *Kap-pa-do'-she-a*, in Hebrew, Caphtor.
 Carcas, *Ker'-kas*, the covering of a lamb.
 Carchemish, *Kar'-ke-mish*, a lamb, as taken away.
 Car'mel, a circumcised lamb, harvest, vineyard of God.
 Carmelite, *Kar'-me-lyte*, an inhabitant of Mount Carmel.
 Car'mi, my vineyard, the knowledge of the lamb of the waters.

- Car'pus**, fruit, fruitful.
Casiphia, *Ka-se-fy'-a*, money, covetousness.
Cas'tor, a beaver.
Cedron, *See'-dron*, or *Kee'-dron*, black, sad.
Cenchrea, *Senk'-re-a*, millet, small pulse.
Cephas, *See'-fas*, or *Kee'-fas*, a rock or stone.
Ce'sar. See **Cæsar**.
Cesarea, *Ses-a-ree'-a*. See **Cæsarea**.
Chalcol, *Kal'-kol*, who nourishes, sustains the whole.
Chaldea, *Kal-dee'-a*, as demons, as robbers.
Chaldean, *Kal-dee'-an*, an inhabitant of Chaldea.
Chaldees, *Kal-deez'*, the same as Chaldeans.
Charran, *Kar'-ran*, a singing, the heat of wrath.
Chebar, *Ke'-bar*, strength or power.
Chedorlaomer, *Ke'-dor-la-o'-mer*, as a generation of servitude.
Chemarims, *Kem'-a-rims*, the name of Baal's priests.
Chemosh, *Ke'-mosh*, as handling, as taking away.
Chenania, *Ke-na-ny'-ah*, preparation, rectitude of the Lord.
Cherethims, *Ker'-eth-ims*, who cuts, tears away.
Cherethites, *Ker'-eth-ites*. See **Cherethims**.
Cherith, *Ke'-rith*, cutting, piercing, slaying.
Chesed, *Ke'-sed*, as a devil, a destroyer.
Chileab, *Kil'-le-ab*, totality or perfection of the father.
Chilion, *Kil'-le-on*, finished, complete.
Chilmad, *Kil'-mad*, as teaching or learning.
Chimham, *Kim'-ham*, as they, like to them.
Chios, *Ky'-os*, open, opening.
Chisleu, *Kis'-lu*, rashness, confidence.
Chittim, *Chü'-tim*, those that bruise, gold, staining.
Chiun, *Ky'-un*, an Egyptian god, whom some think to be Saturn.
Chloe, *Klo'-e*, green herb.
Chorazin, *Ko-ray'-zin*, the secret, here is a mystery.
Chushan-rishathaim, *Kew'-shan-rish-a-thay'-im*, Ethiopian, blackness of iniquities.
Chzza, *Kew'-zah*, the prophet, Ethiopian.
Cilicia, *Sil-ish'-e-a*, which rolls or overturns.

- Clauda, *Klaw'-dah*, a broken voice, a lamentable voice.
 Claudia, *Klaw'-de-ah*, lame.
 Clem'ent, mild, good, merciful.
 Cleophas, *Klee'-o-fas*, the whole glory.
 Colosse, *Ko-los'-see*, punishment, correction.
 Coniah, *Ko-ny'-ah*, the strength or stability of the Lord.
 Cor'inth, which is satisfied, beauty.
 Corin'thians, inhabitants of Corinth.
 Corne'lius, a horn.
 Coz'bi, a liar, as sliding away.
 Crescens, *Kres'-sens*, growing, increasing.
 Crete, *Kree't*, carnal, fleshly.
 Cretes, *Kree'ts*, inhabitants of Crete.
 Cretians, *Kree'-she-ans*, the same as Cretes.
 Crispus, *Kris'-pus*, curled.
 Cash, Ethiopian, black.
 Cush'an, Ethiopia, blackness, heat.
 Cush'i, the same as Cushan.
 Cyprus, *Sy'-prus*, fair, fairness.
 Cyrene, *Sy-re'-ne*, a wall, coldness, meeting, a floor.
 Cyreneans, *Sy-re'-ne-ans*, people of Cyrene.
 Cyrenius, *Sy-re'-ne-us*, who governs.
 Cyrus, *Sy'-rus*, as miserable, as heir, the belly.
 Dabbasheth, *Dab'-ba-sheth*, flowing with honey, causing
 infamy.
 Daberath, *Dab'-be-rath*, word, thing, bee, submissive.
 Da'gon, corn, a fish.
 Dalmanutha, *Dal-ma-new'-thah*, a bucket, leanness, branch.
 Dalmatia, *Dal-may'-she-a*, deceitful lamps, vain brightness.
 Damaris, *Dam'-a-ris*, a little woman.
 Damas'cus, a sack full of blood, a similitude of burning.
 Dan, judgment, he that judges.
 Dan'iel, judgment of God.
 Da'ra, generation, house of the shepherd, companion, race
 of wickedness.
 Darius, *Da-ry'-us*, he that inquires and informs himself.
 Da'than, laws, rites.

- Da'vid**, beloved, dear.
Deb'orah, a word, a bee.
Decapolis, *De-kap'-po-lis*, a country containing ten cities.
De'dan, their breasts, friendship, uncle.
Dedanim, *Ded'-an-im*, descendants of Dedan.
Del'ilah, poor, head of hair, bucket.
De'mas, popular.
Demetrius, *De-me'-tre-us*, belonging to Ceres, to corn.
Der'be, a sting.
Deuel, *De-ew'-el*, the knowledge of God.
Diana, *Dy-ay'-nah*, luminous, perfect.
Di'bon, understanding, abundance of building.
Di'bon-gad, abundance of sons, happy and powerful.
Didymus, *Did'-e-mus*, a twin.
Di'mon, where it is red.
Di'nah, judgment, who judges.
Din'habah, she gives judgment.
Dionysius, *Dy-o-nish'-e-us*, divinely touched.
Diotrephes, *Di-ot'-re-fees*, nourished by Jupiter.
Do'eg, who acts with uneasiness, a fisherman.
Dor, generation, habitation.
Dor'cas, the female of a roe-buck.
Do'than, the law, custom.
Drusilla, *Drew-sil'-lah*, watered by the dew.
Dumah, *Dew'-mah*, silence, resemblance.
Pura, *Dew'-rah*, generation, habitation.

Easter, *Ec's-ter*, the passover, a feast of the Jews.
E'bal, a heap, collection of old age.
E'bed, a servant or laborer.
Ebed-melech, *Ee'-bed-me'-lek*, the king's servant.
Eben-ezer, *Eb-en-ee'-zer*, the stone of help.
E'ber, one that passes, anger, wrath.
Ebiasaph, *E-by'-a-saf*, a father that gathers together.
Ed, witness.
E'den, pleasure, delight.
E'dom, red, earthy, red earth.
E'domite, a descendant of Esau, of Edom.

- Edrei, *Ed'-re-i*, a very great mass, cloud, death of the wicked.
 Eg'lah, heifer, chariot, round.
 Eglaim, *Eg-lay'-im*, drops of the sea.
 Eg'lon, *the same as* Eglah.
 E'gypt, in Hebrew, Mizraim; that binds or straitens, ~~that~~ troubles or oppresses.
 Egypt'tian, an inhabitant of Egypt.
 E'hud, he that praises.
 Ek'ron, barrenness, torn away.
 Ek'ronites, inhabitants of Ekron.
 E'lah, an oak, oath, an imprecation.
 E'lam, a young man, a virgin, secret, ~~an~~ age.
 E'lamites, descendants of Elam.
 E'lath, a hind, strength, an oak.
 El-beth'el, the God of Bethel.
 El'dad, loved or favored of God.
 Elealeh, *El-e-ay'-leh*, ascension or burnt-offering of God.
 Eleazer, *El-e-ay'-zar*, the help or court of God.
 El-elohe-Israel, *El-el-ho'-he-Is'-ra-el*, God, the God of Israel.
 El-ha'nán, grace, gift, or mercy of God.
 E'li, E'li, my God, my God.
 E'li, the offering or lifting up.
 Eli'ab, God my father.
 Eliada, *E-ly'-a-da*, or *E-le-ay'-da*, the knowledge of God.
 Eliakim, *E-ly'-a-kim*, the resurrection of God, God the avenger.
 Eli'am, the people of God.
 Eli'as. See Elijah.
 Eliashib, *E-ly'-a-shib*, the God of conversion.
 Eliathah, *E-ly'-a-thah*, thou art my God, my God comes.
 Eliezer, *E-le-ee'-zer*, help or court of my God.
 Elihoreph, *E-le-ho'-ref*, the God of winter, of youth.
 Eli'hu, he is my God himself.
 Eli'jah, God the Lord, the strong Lord.
 Eli'ka, pelican of God.
 E'lim, the rams, the strong, the stags, the valleys.
 Elimelech, *E-lim'-me-lek*, my God is king.

- Elioenai**, *El-e-o'-en-a-i*, toward him are my eyes, my fountains, toward him is my poverty or misery.
- Eliphalet**, *E-lif'-fa-let*, the God of deliverance.
- Eliphaz**, *E-ly'-faz*, the endeavor of God.
- Elisabeth**, *E-liz'-a-beth*, God hath sworn, the fulness of God.
- Eli'sha**, salvation of God.
- Eli'shah**, son of Javan; it is God, God that gives help.
- Elishama**, *E-lish'-a-mah*, God hearing.
- Elisheba**, *E-lish'-e-ba*. See Elisabeth.
- Elishua**, *El-e-shew'-ah*, God is my salvation.
- Eliud**, *E-ly'-ud*, God is my praise.
- Eli'zud**, God is my strength, my rock.
- Elka'nah**, God the jealous, the reed of God.
- Elmo'dam**, the God of measure, of the garment.
- Elna'than**, God has given.
- E'lon**, oak, grove, strong.
- E'lul**, cry, outcry.
- Eluzai**, *E-lu'-za-i*, God is my strength.
- Elymas**, *El'-e-mas*, in Arabic, a magician.
- E'mims**, fears of terrors, people.
- Emmaus**, *Em-may'-us*, or *Em'-ma-us*, people despised.
- Em'mor**, an ass.
- E'nam**, a fountain or well, the eyes of them.
- En'dor**, fountain or eye of generation.
- Ene'as**, laudable.
- En-eglaim**, *En-eg'-lay-im*, the eye of the calves, of the chariots, of roundness.
- En-gedi**, *En-ge'-dy*, fountain of the goat, of happiness.
- En-mish'pat**, fountain of judgment.
- Enoch**, *Ee'-nok*, dedicated, disciplined, well regulated.
- Enon**, *Ee'non*, cloud, his fountain.
- Enos**, *Ee'-nos*, fallen man, subject to all kind of evil.
- En-rogel**, *En-ro'-gel*, the fuller's fountain.
- En-shemesh**, *En-she'-mesh*, the fountain of the sun.
- Epaphras**, *Ep'-pa-fras*, covered with foam.
- Epaphroditus**, *E-paf-ro-dy'-tus*, agreeable, handsome.
- Epenetus**, *E-pe-nec'-tus*, laudable, worthy of praise.
- Ephah**, *Ee'-fah*, weary, to fly as a bird.

Ephes-dammim, *E'-fez-dam'-mim*, the effusion or drop of blood.

Ephesians, *E'-fee'-se-ans*, the people of Ephesus.

Ephesus, *Ef'-fe-nus*, desirable; chief city of Asia Minor.

Ephphatha, *Ef'-fa-tha*, be opened.

Ephraim, *Ee'-fra-im*, that brings forth fruit or grows.

E'phraimite, a descendant of Ephraim.

Ephratah, *Eff'-ray'-tah*, abundance, bearing fruit.

Ephrath, *Eff'-rath*. See Ephratah.

Ephrathite, *Eff'-rath-ite*, an inhabitant of Ephratah, or a descendant from Ephraim.

Ephron, *Ef'-fron*, dust.

Epicureans, *Ep-e-kew'-re-ans*, who gives assistance.

Er, watch, enemy.

Eras'tus, lovely, amiable.

E'rech, length, health.

Esaias, *E-zay'-e-as*. See Isaiah.

Esar-haddon, *E'-sar-had'-don*, that binds, joy, or closes the point.

E'sau, he that does or finishes.

E'sek, contention.

Esh-ba'al, the fire of the idol.

Esh'col, a bunch of grapes.

Eshtaol, *Esh'-ta-ol*, stout, strong woman.

Eshtemoa, *Esh-te-mo'-a*, which is heard, the bosom of a woman.

Es'li, near me, he that separates.

Es'rom, the dart of joy, division of the song.

Esther, *Ess'-ter*, secret, hidden.

E'tam, their bird or covering.

E'tham, their strength or sign.

E'than, strong, the gift of the island.

Ethanin, *Eth'-an-im*, strong, valiant.

Ethbaal, *Eth-bay'-al*, toward the idol, he that rules.

Ethiopia, *Ee-the-o'-pe-a*, in Hebrew, Cush, blackness; in Greek it signifies heat.

Ethiopians, *Ee-the-o'-pe-ans*, Africans.

Eubulus, *Yew'-bu-lus*, a prudent counsellor.

Ennice, *Yew-ny'-se*, good victory.
Euclias, *Yew-o'-de-as*, sweet scent.
Euphrates, *Yew-fray'-tes*, that makes fruitful.
Euroc'lydon, the northeast wind.
Eutyclus, *Yew'-te-kus*, happy, fortunate.
Eve, living, enlivening.
Evil-merodoch, *Ee'-vil-me-ro'-dak*, or *mer'-o-dak*, the fool
 of Merodoch, despising the bitterness of the fool.
Ezekiel, *E-see'-ke-el*, the strength of God.
E'zel, going abroad, distillation.
Ezion-Geber, *E'-ze-on-ge'-ber*, the wood of the man, counse-
 of the man, of the strong.
Ez'ra, a helper.

Fe'lix, happy, prosperous.
Fes'tus, festival, joyful.
Fortuna'tus, happy, prosperous.

Gaal, *Gay'-al*, contempt, abomination.
Gaash, *Gay'-ash*, tempest, overthrow.
Gabbatha, *Gab'-ba-tha*, high, elevated. In Greek, *litho-*
trotos, paved with stones.
Ga'briel, God is my strength.
Gad, a band, happy, armed and prepared.
Gadarenes, *Gad-a-ree'ns*, surrounded, walled.
Gad'di, my happiness, my troop, a kid.
Gaddiel, *Gad'-de-el*, goat of God, the Lord is my army.
Gadites, *Gad'-dites*, descendants of Gad.
Gaius, *Gay'-e-us*, lord, an earthly man.
Galatia, *Gal-ay'-she-a*, white, of the color of milk.
Galatians, *Gal-ay'-she-ans*, born in Galatia.
Galbanum, *Gal'-ba-num*, a gum, sweet spice.
Galeed, *Gal'-e-ed*, the heap of witness.
Galilee, *Gal'-le-lee*, wheel, revolution, heap.
Galileans, *Gal-le-lee'-ans*, inhabitants of Galilee.
Gal'lim, who heap up, cover, roll.
Gal'lio, he that sucks or lives upon milk.
Gama'liel, recompense, camel, weaned of God.

- Gam'madims, soldiers placed in the towers of Tyrus; men
 who came from Gammade, a town of Phenicia.
 Ga'tam, their lowing, their touch.
 Gath, a press.
 Gath-rim'mon, the press of the granite, exalted press.
 Ga'za, strong, a goat.
 Ge'ba, a hill, a cup.
 Ge'bal, bound, limit.
 Ge'bim, grasshoppers, height.
 Gedaliah, *Ged-a-ly'-ah*, God is my greatness, fringe of ~~the~~
 Lord.
 Gehazi, *Ge-hay'-zye*, valley of sight, of the breast.
 Gemari'ah, accomplishment of the Lord.
 Gennesaret, *Gen-ness'-a-ret*, or *Jen-ness'-a-ret*, the garden
 or protection of the prince.
 Genubath, *Gen'-u-bath*, theft, garden or protection of the
 daughter.
 Ge'ra, pilgrimage, dispute.
 Ge'rah, the twentieth part of a shekel.
 Ge'rar. See Gera.
 Gergesenes, *Ger'-ge-seens*, those who come from pilgrimage
 or from fight.
 Gerizim, *Ger'-re-zim*, cutters.
 Ger'-shom, a stranger there, a traveller of reputation.
 Ger'shon, his banishment, the change of pilgrimage.
 Ge'shur, the sight of the valley, the vale of the ox or the
 wall.
 Geshurites, *Gesh'-u-rytes*, inhabitants of Geshur.
 Ge'ther, the vale of trial, of searching, the press of inquiry.
 Gethsemane, *Geth-sem'-a-ne*, a very fat valley.
 Giah, *Gy'-ah*, to guide, draw out, a sigh.
 Gibeah, *Gib'-e-ah*, a hill.
 Gib'eon, hill, cup, that which is without.
 Gib'eonites, people of Gibeon.
 Gid'eon, he that bruises, cutting off iniquity.
 Gihon, *Gy'-hon*, valley of grace, impetuous.
 Gilboa, *Gil'-bo-ah*, revolution of inquiry.
 Gilead, *Gil'-le-ad*, the mass of testimony.

Gileadites, *Gil'-ad-ites*, the inhabitants of Gilead.
Gil'gal, wheel, revolution, heap.
Giloh, *Gy'-loh*, he that rejoices, overturns.
Gilonite, *Gy'-lo-nite*.
Girgashite, *Gir'-ga-shite*, who arrives from pilgrimage.
Gittite, *Git'-tite*, a wine-press.
Gob, cistern, grasshopper, eminence.
Gog, roof, covering.
Go'lan, passage, revolution.
Gol'gotha, a heap of skulls.
Goli'ath, revolution, discovery, heap.
Go'mer, to finish, accomplish, a consumer.
Gomor'rah, a rebellious people.
Go'shen, approaching, drawing near.
Go'zan, fleece, pasture, nourishing the body.
Grecia, *Gree'-she-a*, Greece, the country of the Greeks.
Grecians, *Gree'-she-ans*, Greeks, the inhabitants of Greece.
Gur, the young of a beast, dwelling, fear.
Gurba'al, the whelp of the governor.

Habakkuk, *Hab'-ak-uk*, he that embraces, a wrestler.
Hachaliah, *Hak-a-ly'-ah*, who waits for the Lord.
Hachilah, *Hak'-e-lah*, my trust is in her.
Ha'dad, joy, noise.
Hadadezer, *Hay'-dad-ee'-zer*, the beauty of assistance.
Hadad-rimmon, *Hay'-dad-rim'-mon*, the voice of height,
 the invocation of Rimmon, a god of the Syrians.
Hadas'sah, a myrtle, joy.
Hado'ram, their beauty, power, praise.
Hadrach, *Hay'-drak*, point, joy of tenderness, your chamber.
Hadta'i, my defence.
Ha'gar, a stranger, that fears.
Hagarenes, *Hay'-gar-eens*, of the family of Hagar.
Hagarites, *Hay'-gar-ites*. See Hagarenes.
Haggai, *Hag'-ga-i*, feast, solemnity.
Hag'gith, rejoicing.
Hak'katan, little.
Halleluah, *Hal-le-lu'-yah*, praise the Lord.

Ham, hot, brown.

Ha'man, noise, tumult, he that prepares.

Ha'math, anger, heat, a wall.

Hammedatha, *Ham-med'-a-thah*, or *Ham-me-day'-thah*, he that troubles the law.

Ha'mon-gog, the multitude of Gog.

Ha'mor, an ass, clay, wine.

Ha'mul, godly, merciful.

Hamu'tal, the shadow of his heat, the heat of the dew.

Hanameel, *Han-am'-e-el*, or *Han-am-ee'-el*, grace or pity from God.

Hananeel, *Han-an-ee'-el*, mercy of God.

Hanani, *Han-ay'-ny*, my grace or mercy.

Hanani'ah, grace or mercy of the Lord.

Han'nah, gracious, merciful, taking rest.

Ha'noch, dedicated.

Ha'nun, gracious, merciful, he that rests.

Ha'ran, mountainous country, which is enclosed.

Harbo'nab, his destruction or dryness.

Ha'rod, astonishment, fear.

Harosheth, *Har'-o-sheth*, agriculture, silence, vessel of earth, forest.

Hashmo'nah, diligence, enumeration, embassy, present.

Ha'tach, he that strikes.

Havilah, *Hav'-e-lah*, that suffers pain, brings forth, declares to her.

Havoth-Jair, *Hay'-voth-jay'-ir*, villages that enlighten.

Hazael, *Haz'-a-el*, that sees God.

Hazarmaveth, *Hay'-zar-may'-veth*, court or dwelling of death.

Hazeleponi, *Hay'-zel-el-po'-ny*, shade, sorrow of the face.

Hazeroth, *Haz-ee'-roth*, villages, court.

Ha'zor, court, hay.

He'ber, one that passes, anger.

He'brews, descended from Heber.

He'bron, society, friendship, enchantment.

Hegai, or Hege, *Heg'-a-i*, meditation, word, separation.

He'lam, their army, trouble, or expectation.

Hel'bon, milk, fatness.

Heldai, *Hel'-da-i*, or *Hel-day'-i*, the world.
He'li, ascending, climbing up.
Hel'kath-haz'urim, the field of strong men, of rocks.
He'man, their trouble, their tumult, much.
Hen, grace, quiet.
Hepher, *Hee'-fer*, a digger or delver.
Hephzi-bah, *Hef'-ze-bah*, my pleasure.
Her'mes, Mercury, gain, refuge.
Hermogenes, *Her-moj'-e-nes*, begotten of Mercury of lucre
Her'mon, anathema, destruction.
Her'monites, the inhabitants of Hermon.
Herod, *Her'-rod*, the glory of the skin.
Herodians, *He-ro'-de-ans*.
Hero'dias, the wife of Herod.
Herodion, *He-ro'-de-on*, song of Juno.
Hesh'bon, invention, industry, thought, he that hastens to understand.
Heth, trembling, fear.
Meth'lon, fearful dwelling, his covering.
Hezeki'ah, strong in the Lord.
Hez'ron, the dart of joy, division of the song.
Hiddai, *Hid'-da-i*, praise, cry.
Hiddekel, *Hid'-de-kei*, a sharp voice.
Hi'el, the life of God.
Hierapolis, *Hi-er-ap'-po-lis*, holy city.
Higgaion, *Hig-gay'-e-on*, meditation.
Hilki'ah, God is my portion, the Lord's gentleness.
Hil'lel, praising folly, Lucifer.
Hin'nom, there they are, their riches.
Hi'ram, exaltation of life, their whiteness, he that destroys.
Hil'tites, who are broken or fear.
Hi'vites, wicked, bad, wickedness.
Ho'bab, favored and beloved.
Ho'bah, love, friendship, secrecy.
Hog'lah, his festival, his dance.
Hophni, *Hoff'-ni*, he that covers, my fist.
Hor, who conceives, shows.
Ho'reb, desert, destruction, dryness.

Hor-hagidgad, *Hor-ha-gidd'-gad*, hill of felicity.
 Hor'mah, devoted to God, destruction.
 Horonaim, *Hor-o-nay'-im*, anger, raging.
 Horonite, *Hor'-o-nyte*, anger, fury, liberty.
 Hosea, and Hoshea, *Ho-zee'-a*, and *Ho-shee'-a*, Savior.
 Hul, infirmity, bringing forth children.
 Hul'dah, the world, a prophetess.
 Hur, liberty, whiteness, cavern.
 Hushai, *Hew'-sha-i*, their haste, sensuality or silence.
 Huz'zab, molten.
 Hymeneus, *Hy-men-ee'-us*, nuptial, marriage.

Ib'bar, election, he that is chosen.
 Ichabod, *Ik'-a-bod*, where is the glory?
 Iconium, *I-ko'-ne-um*.
 Id'do, his hand, power, praise, witness.
 Idumea, *Id-ew-mee'-a*, red, earthy.
 Igdali'a, the greatness of the Lord.
 I'jon, look, eye, fountain.
 Illyricum, *Il-lir'-re-cum*, joy, rejoicing.
 Im'lah, plenitude, repletion, circumcision.
 Imman'uel, a name given to our Lord Jesus Christ, signifying God with us.
 Im'rah, a rebel, changing.
 India, *In'-de-a*, praise, law.
 Iphedeiah, *If-fe-day'-ah*, or *If-fe-dee'-ah*, the redemption of the Lord.
 I'ra, city, watch, spoil, heap of vision.
 I'rad, wild ass, heap of descents, of empire.
 Irijah, *I-ry'-jah*, the fear, vision, or protection of the Lord.
 Isaac, *I'-zak*, laughter.
 Isaiah, *I-zay'-yah*, or *I-zay'-ea-ah*, the salvation of the Lord.
 I-cab, *Is'-kah*, he that anoints, or covers.
 Iscariot, *Is-kar'-re-ot*, is thought to signify a native of the town of Iscarioth.
 Ish'bak, empty, forsaken, abandoned.
 Ishbi-benob, *Ish'-by-bee'-nob*, he that sits in the prophecy, conversion.

Ish-bosheth, *Ish'-bo-sheth*, a man of shame.
Ishmael, *Ish'-ma-el*, God who hears.
Ishmaelites, *Ish'-ma-el-ites*, the posterity of Ishmael.
Israel, *Is'-ra-el*, a prince with God, prevailing with God, that wrestleth with God.
Israelites, *Is'-ra-el-ites*, the posterity of Israel, or Jacob.
Issachar, *Is'-sa-kar*, price, reward.
Italian, *I-tal'-e-an*, belonging to Italy.
Italy, *It'-ta-le*, a Latin word that has its original from *vitulus*, or *vitula*, "a calf," or from a king called *Italus*.
Ith'amar, island of the palm-tree, woe to the palm or change.
Ithiel, *Ith'-e-el*, God with me, sign.
Ithream, *Ith'-re-am*, excellence of the people.
Iturea, *It-u-ree'-a*, which is guarded, a country of mountains.
I'vab, iniquity.

Jaalam, *Ja-ay'-lam*, hidden, young man, kids.
Jaazania, *Ja-az-a-ny'-ah*, whom the Lord will hear, the balances, the arms.
Ja'bal, which glides away, produces.
Jab'bok, evacuation, dissipation.
Ja'bes, dryness, confusion, shame.
Jabesh-gilead, *Jay'-bes-gil'-e-ad*.
Ja'bez, sorrow, trouble.
Ja'bin, he that understands, he that builds.
Jabneel, *Jab'-ne-el*, building, or understanding of God.
Jachin, *Jay'-kin*, that strengthens.
Ja'cob, he that supplants, the heel.
Ja'el, he that ascends, a kid.
Jah, the everlasting God.
Ja'haz, dispute, going out of the Lord.
Jahaza, *Ja-hay'-za*, the same as Jahaz.
Jair, *Jay'-er*, my light, who diffuses light.
Jairus, *Jay'-e-rus*, or *Ja-i'-rus*, is enlightened.
Jam'bres, the sea with poverty.
James, the same as Jacob.
Jan'na, who speaks, who answers, affliction.
Jannes, *Jan'-nez*, the same as Janna.

- Japheth**, *Jay'-feth*, persuades, handsome.
Japhia, *Ja-fy'-ah*, which enlightens, groans.
Ja'reb, a revenger.
Ja'red, he that descends or commands.
Ja'sher, righteous.
Ja'son, he that cures, gives medicines.
Ja'van, that deceives, clay.
Ja'zer, assistance, he that helps.
Je'bus, treads under foot, contemns.
Jeb'usites, inhabitants of Jebus.
Jeconi'ah, preparation or steadfastness of the Lord.
Jeddi'el, the knowledge or joy of God.
Jedidah, *Jed-dy'-dah*, well beloved, amiable.
Jedidiah, *Jed-e-dy'-ah*, beloved of the Lord.
Jeduthun, *Jed-ew'-thun*, or *Jed'-ew-thun*, his law, who gives praise.
Jegar-sahadutha, *Je'-gar-say-ha-dew'-tha*, the heap of witnessing.
Jehoahaz, *Je-ho-ay'-haz*, the prize or possession of the Lord.
Jeho'ash, the fire or victim of the Lord.
Jehoiachin, *Je-hoy'-a-kin*, preparation or strength of the Lord.
Jehoiada, *Je-hoy'-a-dah*, knowledge of the Lord.
Jehoiakim, *Je-hoy'-a-kim*, the resurrection of the Lord.
Jehon'adab. See Jonadab.
Jeho'ram, exaltation, rejected of the Lord.
Jehosh'aphat, God judges.
Jeho'vah, the incommunicable name of God, self-existing.
Jehovah-jireh, *Je'-ho-vah-jy'-rey*, the Lord will see or provide, will be manifested.
Jeho'vah-nis'si, the Lord my banner.
Jehovah-shalom, *Je-ho'-vah-shay'-lom*, or *shal'-lom*, the Lord send peace.
Jeho'vah-sham'mah, the Lord is there.
Jeho'vah-tsid'kenu, the Lord our righteousness.
Jehu, *Je'-hew*, he that is, or exists.
Jehudijah, *Je-hew'-di-jah*, praise of the Lord.
Jemi'ma, handsome as the day.

- Jephthah**, *Jef'-thah*, he that opens.
Jephunneh, *Je-fun'-neh*, he that beholds.
Je'rah, the moon, to scent or smell.
Jerahmeel, *Je-ram'-me-el*, mercy or love of God.
Jeremi'ah, grandeur of the Lord.
Jericho, *Jer'-re-ko*, his moon, sweet smell.
Jer'imoth, eminences, he that fears or rejects death.
Jerobo'am, fighting against, increasing the people.
Jerubbaal, *Jer-ub-bay'-al*, he that revenges the idol, let:
 Baal defend his cause.
Jerubbesheth, *Je-rub'-be-sheth*, let the idol of confusion de-
 fend itself.
Jeru'salem, the vision or possession of peace.
Jeru'sha, he that possesses the inheritance, exiled.
Jeshimon, *Jesh'-e-mon*, solitude, desolation.
Jeshua, *Jesh'-u-a*, a Savior.
Jeshurun, *Jesh-ew'-run*, upright.
Jes'se, to be, my present.
Jesui, *Jes'-u-i*, who is equal, flat country.
Jesuites, *Jes'-u-ites*, the posterity of Jesui.
Jesus, the holy name Jesus, Savior, who saveth his people
 from their sins.
Je'ther, he that excels, remains, searches.
Jeth'ro, his excellence or posterity.
Je'tur, he that keeps, succession, mountainous.
Je'ush, devoured, gnawed by the moth.
Jew, **Jews**, so called from Judah.
Jew'ess, **Jew'ish**, **Jew'ry**.
Jez'ebel, island of the habitation, woe to the habitation, isle
 of the dunghill.
Jezrahiah, *Jez-ra-hy'-ah*, the Lord is the east, the Lord arises.
Jezreel, *Jez'-re-el*, or *Jez-ree'-el*, seed of God, dropping of
 the friendship of God.
Jezreelite, *Jez'-re-el-ite*, or *Jez-ree'-el-ite*, an inhabitant of
 Jezreel.
Jidlah, *Jid'-laf*, he that distils, hands joined.
Jo'ab, paternity, having a father, voluntary.
Jo'ah, who has a brother, brother of the Lord.

- Joan'na, the grace or mercy of the Lord.
 Jo'ash, who despairs, burns, is on fire.
 Job, he that weeps, cries, or speaks out of a hollow place.
 Jochebed, *Jok'-ke-bed*, glorious, honorable, a person of merit, the glory of the Lord.
 Jo'el, that wills, commands, or swears.
 Joezer, *Jo-ee'-zer*, he that aids.
 Jo'ha, who enlivens and gives life.
 Joha'nan, who is liberal and grants favor.
 John. the gift or mercy of the Lord.
 Jok'shan, hard, difficult, scandalous.
 Jok'tan, small, disgust, weariness, dispute.
 Jon'adab, who acts in good earnest.
 Jo'nah, or Jo'nas, a dove, he that oppresses.
 Jon'athan, given to God.
 Jop'pa, beauty, comeliness.
 Jo'ram, to cast, elevated.
 Jor'dan, the river of judgment, that rejects judgment, descent.
 Jo'rim, he that exalts the Lord.
 Jo'se, raised, who exists, or pardons, Savior.
 Joseph, *Jo'-sef*, increase, addition.
 Jose, *Jo'-sez*. See Jose.
 Josh'ua, the Lord, the Savior.
 Josi'ah, the fire of the Lord.
 Jo'tham, perfection of the Lord.
 Jubal, *Jew'-bal*, he that runs, he that produces, a trumpet.
 Jubilee, *Jew'-be-lee*, a feast of the Jews, every fiftieth year; in Hebrew, *Jobel*, a ram's horn, or a trumpet by which the jubilee year was proclaimed.
 Ju'dah, the praise of the Lord.
 Ju'das, *the same as* Judah.
 Judea, *Jew-dee'-ah*, a country.
 Ju'lia, downy.
 Ju'lius, *the same as* Julia.
 Ju'nia, from *Juno*, or from *juventus*, youth.
 Jupiter, *Jew'-pe-ter*, as if it were *juvans pater*, the father that helpeth.

Jus'tus, upright.

Kabzeel, *Kab'-ze-el*, the congregation of God.

Ka'desh, holiness.

Kaesh-barnea, *Kay'-desh-bar'-ne-a*, or *bar-nee'-ah*, nobleness of an inconstant son, of the corn, of purity.

Kad'miel, God of rising.

Ke'da, blackness, sorrow.

Kedemah, *Ked'-de-mah*, Oriental.

Kedemoth, *Ked'-de-moth*, old age, Oriental.

Keilah, *Ky'-lah*, she that divides or cuts.

Kemucl, *Kem'-u-el*, God is risen.

Ke'naz, this nest, lamentation, possession.

Ke'nites, possession, lamentation, nest.

Keren-happuch, *Kee'-ren-hap'-puk*, the horn or child of beauty.

Kerioth, *Ker'-re-oth*, the cities, the callings.

Keturah, *Ke-teu'-rah*, he that burns, or makes the incense to fume, odoriferous.

Keziah, *Ke-zy'-ah*, superficies, angle, cassia.

Ke'ziz, end, extremity.

Kibroth-hattaavah, *Kib'-roth-hat-tay'-a-vah*, the graves of lust.

Kid'ron, obscurity, obscure.

Kir, a city, a wall, a meeting.

Kir-haraseth, *Kir'-har'-ra-seth*, the city of the sun.

Kiriathaim, *Kir'-e-ath-ay'-im*, the two cities, the callings.

Kir'jath, city, vocation, lesson, meeting.

Kir'jath-ar'-ba, the city of four.

Kir'jath-a'rim, city of cities, the city of those that watch.

Kir'jath-ba'al, the city of Baal, of those that command, of those that possess.

Kirjath-jearim, *Kir'-jath-je'-a-rim*, the city of woods.

Kir'jath-san'nah, the city of the bush, of enmity.

Kirjath-sopher, *Ki'-jath-see'-fer*, the city of letters, the book.

Kish, hard, difficult, straw.

Kish'ron, making sweet, perfuming.

Kit'tim, they that bruise, gold, coloring.

Ko'hath, congregation, obedience, to make blunt.
 Kohathites, *Ko'-hath-ites*, the posterity of Kchath.
 Ko'rah, bald, frozen.

La'ban, white, shining, gentle.
 Lachish, *Lay'-kish*, she walks, who exists of himself.
 La'el, to God, to the almighty.
 Lah'mi, my bread, my war.
 La'ish, a lion.

La'mech, poor, made low, who is struck.
 Laodicea, *Lay-o-de-see'-a*, just people.
 Laodiceans, *Lay-o-dee-see'-ans*, inhabitants of Laodicea.
 Lapidoth, *Lap'-pe-doth*, enlightened, lamps.
 Lazarus, *Laz'-za-rus*, the help of God.

Le'ah, weary, tired.
 Leb'anon, white, incense.
 Lebbeus, *Leb-bee'-us*, a man of heart.
 Lehabim, *Le'-ha-bim*, or *Le-hay'-bim*, flame, the points of
 a sword.

Le'hi, jawbone.
 Lem'ucl, God with them.
 Le'vi, who is held and associated.
 Le'vites, the posterity of Levi.
 Lib'nah, Lib'ni, white, whiteness.
 Libya, *Lib'-e-a*, in Hebrew, Lubin, the heart of the sea.
 Libyans, *Lib'-e-ans*, the people of Libya.

Li'nus, nets.
 Lo-am'mi, not my people.
 Lo'is, better.
 Lo-ruhamah, *Lo-ru-hay'-mah*, not having obtained mercy,
 not pitied.

Lot, wrapped up, myrrh, rosin.
 Lu'cas, luminous.
 Lucifer, *Lu'-se-fer*, bringing light.
 Lucius, *Lu'-she-us*. See Lucas.

Lud, maturity, generation.

See Lucas.

uration, departure.

Lycaonia, *Ly-ka-o'-ne-a*, she-wolf.
Lyd'da, the name of a city.
Lysa'nias, that drives away sorrow.
Lys'tra, that dissolves or disperses.

Maachah, *May'-a-kah*, to squeeze.
Maaseiah, *Ma-a-sy'-ah*, the work of the Lord.
Macedonia, *Mas-se-do'-ne-a*, adoration, prostration.
Machir, *May'-kir*, he that sells or knows.
Machpelah, *Muk-pee'-lah*, double.
Magdala, *Mag'-du-lah*, tower, greatness.
Magdalene, *Mug-da-le'-ne*, tower, grand, elevated. .
Ma'gog, roof, that dissolves.
Magor-missabib, *May'-gor-mis'-sa-bib*, fear, round about.
Mahalaleel, *Ma-ha-la-lee'-el*, he that praises God.
Mahalath, *Ma-hay'-lath*, melodious song, infirmity.
Mahanaim, *Ma-ha-nay'-im*, the two fields or armies.
Maher-shal-hash-baz, *May'-er-shal'-al-hash'-baz*, making speed to the spoil.
Mah'lah, the same as Mahalath.
Mah'lon, song, infirmity.
Makkedah, *Mak'-ke-dah*, adoration, prostration.
Malcham, *Mal'-kam*, their king.
Malchi-shua, *Mal'-ki-she-w'*, *sh*, my king is a savior.
Malchus, *Mal'-kus*, king or kingdom.
Mam'mon, riches.
Mam're, rebellious, bitter, that changes.
Manaen, *Man'-a-en*, or *Ma-nay'-en*, a comforter, he that conducts them.
Manas'seh, forgetfulness, he that is forgotten.
Maned, *May'-ned*, a species of money.
Manoah, *Ma-no'-ah*, rest, a present.
Ma'on, house, crime.
Ma'ra, bitterness.
Ma'rah, the same as Mara.
Mar'cus, polite, shining.
Mark, the same as Marcus.

Mars'-hill', the place where the judges of Athens held their supreme council.

Mar'tha, who becomes bitter.

Ma'ry, exalted, bitterness of the sea, mistress of the sea.

Masrekah, *Mas'-re-kah*, whistling, hissing.

Mas'sah, temptation.

Mat'ri, rain, prison.

Mat'tan, the reins, the death of them.

Mattathias, *Mut-ta-thy'-as*, the gift of the Lord.

Mat'that, gift, he that gives.

Matth'ew, given a reward.

Matthias, *Ma-thy'-as*. See **Mattathias**.

Maz'zaroeth, the twelve signs.

Me'dad, he that measures, the water of love.

Me'dan, judgment, process, measure, covering.

Medes, *Mee'ds*, people of Media.

Media, *Mee'-de-a*, measure, covering, abundance.

Megiddo, *Me-gid'-do*, that declares, his precious fruit.

Megiddon, *Me-gid'-don*, the same as **Megiddo**.

Mehetabel, *Me-het'-ta-ble*, how good is God!

Mehujael, *Me-hu-jay'-el*, who proclaims God, God that blots out.

Melchi, *Mel'-ky*, my king, my counsel.

Melchizedek, *Mel-kiz'-ze-dek*, king of righteousness.

Melita, *Me-ly'-ta*, or *Me-lee'-ta*, affording honey.

Memphis, *Mem'-fis*, by the mouth.

Memucan, *Me-mew'-kan*, impoverished, to prepare, certain, true.

Menahem, *Men'-na-hem*, comforter, who conducts them.

Mene, *Mee'ne*, who reckons, who is counted.

Mephibosheth, *Me-fib'-bo-sheth*, out of my mouth proceeds reproach.

Me'rab, he that fights, he that multiplies.

Merari, *Me-ray'-ry*, bitter, to provoke.

Mercu'rius, a false god; from the Latin word *mercari*, "to buy or sell," because he presided over merchandise; in Greek, *hermes*, "orator" or "interpreter."

- Merib-baal**, *Mer-ib'-ba-al*, or *Mer'-ib-bay'-al*, rebellion, he that resists Baal, and strives against the idol.
- Meribah**, *Mer'-re-bah*, dispute, quarrel.
- Merodach**, *Mer'-ro-dak*, bitter, contrition; in Syriac, the little lord.
- Merodach-baladan**, *Mer'-ro-dak-bal'-la-dan*, or *ba-lay'-dan*, who creates contrition, the son of death, of thy vapor.
- Me'rom**, eminences, elevations.
- Me'roz**, secret, leanness.
- Meshach**, *Mee'-shak*, that draws with force, that surrounds the waters.
- Meshech**, *Mee'-shek*, who is drawn by force, shut up, surrounded.
- Meshelemiah**, *Mesh-el-e-my'-ah*, peace, perfection, retribution of the Lord.
- Mesopotamia**, *Mes-o-po-tay'-me-a*, in Hebrew, *Aramnaha-raim*, that is, "Syria of the two rivers." In Greek it also signifies "between two rivers."
- Messiah**, *Me-sy'-ah*, anointed.
- Me'theg-am'mah**, the bridle of bondage.
- Methusael**, *Me-thew'-sa-el*, who demands his death.
- Methuselah**, *Me-thew'-se-lah*, he has sent his death.
- Mi'cah**, poor, humble, who strikes, is there.
- Micaiah**, *Mi-kay'-e-ah*, who is like to God? the lowliness of God.
- Michaiah**, *My-kay'-e-ah*, Michael, *My'-ka-el*, the same as Micaiah.
- Michal**, *My'-kal*, who is it that has all? who is perfect?
- Michmash**, *Mik'-mash*, he that strikes, the poor taken away.
- Midian**, *Mid'-de-an*, judgment, measure, covering.
- Midianites**, *Mid'-de-an-ites*, people of Midian.
- Mig'dol**, a tower, greatness.
- Mig'ron**, fear, a barn, from the throat.
- Mil'cah**, queen.
- Mil'com**, their king.
- Miletum**, *My-lee'-tum*, red, scarlet.
- Mil'lo**, fulness, repletion.
- Mi'a'ni**, disposed, reckoned.

Min'nith, counted, prepared.

Miriam, *Mir'-re-am*, exalted, bitterness of the sea, mistress of the sea.

Mis'gab, the high fort or rock.

Mishael, *Mish'-a-el*, asked for, lent, God takes away.

Misrephoth-maim, *Mis'-re-foth-ma'-im*, the burnings of the waters, furnaces where metals are melted.

Mitylene, *Mit-e-lee'-ne*, purity, press.

Mi'zar, little.

Miz'pah, a sentinel, speculation, that waits for.

Miz'peh, *the same as* Mizpah.

Mizraim, *Miz-ray'-im*, tribulation, in straits.

Mnason, *Nay'-son*, a diligent seeker, betrothing, an exhorter.

Mo'ab, of the father.

Moabites, *Mo'-ab-ites*, the descendants of Moab.

Moladah, *Mol'-a-dah*, or *Mo-lay'-dah*, birth, generation.

Molech, *Mo'-lek*, king.

Moloch, *Mo'-lok*, *the same as* Molech.

Mordecai, *Mor'-de-cay*, contrition, bitter, bruising; in Syria, pure myrrh.

Mori'ah, bitterness or fear of the Lord.

Mosera, *Mo-see'-ra*, Moseroth, *Mo-see'-roth*, erudition, discipline, bond.

Mo'ses, taken out of the water.

Mu'shi, he that touches, withdraws himself.

My'ra, I flow, pour out, weep.

Mysia, *Mish'-e-a*, criminal, abominable.

Naaman, *Na-ay'-man*, beautiful, agreeable, that prepares himself to motion.

Naamathite, *Na-ay'-ma-thite*, of Naamath.

Naashon, *Na-ash'-on*, that foretells, serpent.

Na'bal, a fool, senseless.

Na'both, words, prophecies, fruits.

Na'dab, free and voluntary gift, prince.

Nagge, *Nag'-gee*, brightness.

Naharai, *Na-har'-ra-i*, or *Na-ha-ray'-i*, my nostrils, hoarse, hot.

- Nahash**, *Nay'-hash*, snake, one that foretells, brass.
Na'hor, hoarse, hot, angry.
Nahshon, *Nay'-shon*. See **Naashon**.
Na'hum, comforter, penitent, their guide.
Na'in, beauty, pleasantness.
Naioth, *Nay'-e-oth*, beauties, habitations.
Naomi, *Na'-o-my*, beautiful, agreeable.
Naphish, *Nay'-fish*, the soul, he that refreshes himself, that
 respire; in Syriac, that multiplies.
Naphtali, *Naf'-ta-ly*, comparison, likeness, that fights.
Narcissus, *Nar-sis'-sus*, astonishment.
Na'than, who gives, or is given.
Nathanael, *Na-than'-yel*, the gift of God.
Nathan-melech, *Nay'-than-me'-lek*, gift of the king.
Na'um. See **Nahum**.
Nazarene, *Naz-a-ree'n*, kept, flower.
Nazareth, *Naz'-a-reth*, separated, sanctified.
Neapolis, *Ne-ap'-po-lis*, new city.
Nebaioth, *Ne-bay'-yoth*, prophecies, fruits.
Ne'bat, that beholds.
Ne'bo, that speaks, prophecies, or fructifies.
Nebuchadnezzar, *Neb-ew-kad-nez'-zar*, tears and groans of
 judgment.
Nebuzar-adan, *Neb-ew-zar'-ra-dan*, fruits or prophecies of
 judgment, winnowed, spread.
Necho, *Nee'-ko*, lame, who was beaten.
Nehelamite, *Ne-hel'-a-myte*, dreamer, vale, brook.
Nehemiah, *Ne-he-my'-ah*, consolation, repentance, or rest of
 the Lord.
Nehiloth, *Ne-hee'-loth*, flute, hautboy, cornet.
Nehushta, *Ne-hush'-tah*, snake, soothsayer.
Nehush'tan, which is of brass or copper, a trifle of brass.
Ner, lamp, brightness, land new tilled.
Nereus, *Nee'-ree-us*. See **Ner**.
Neri, *Nee'-ry*, my light.
Neri'ah, light and lamp of the Lord.
Nethaneel, *Ne-than'-ne-el*. See **Nathanael**.
Nethania, *Neth-a-ny'-ah*, the gift of the Lord.

- Nethinims, *Neth'-e-nims*, given, offered.
 Nib'haz, that fructifies, to prophesy, to speak.
 Nicanor, *Ny-kay'-nor*, a conqueror, victorious.
 Nicodemus, *Nik-o-dee'-mus*, innocent blood; in Greek, the
 victory of the people.
 Nicolaitans, *Nik-o-lay'-e-tanz*, the followers of Nicolas.
 Nicolas, *Nik'-o-las*, victor of the people.
 Nicopolis, *Ny-kop'-po-lis*, the city of victory.
 Niger, *Ny'-jer*, black.
 Nim'rim, leopard, rebellion, change.
 Nim'rod, rebellious, sleep of descent.
 Nim'shi, rescued from danger, that touches.
 Nineveh, *Vin'-ne-veh*, agreeable dwelling.
 Ninevites, *Nin'-ne-vites*, people of Nineveh.
 Ni'san, banner; in Syriac, a miracle.
 Nis'roch, flight, standard, proof.
 No, a stirring up, a forbidding.
 Noadi'ah, witness of the Lord.
 No'ah, repose, rest, consolation.
 Nob, discourse, prophecy.
 No'bah, that barks or yelps.
 Nod, vagabond.
 Noph, *Noff*, honey-comb, a sieve, that drops.
 Nun, son, posterity, durable.
 Nymphas, *Nim'-fas*, spouse, bridegroom.

 Obadi'ah, servant of the Lord.
 O'bal, inconvenience of old age, of the flux.
 O'bed, a servant.
 O'be-l-e-dom, the servant of Edom, the Idumean, the laborer
 of the man.
 O'bil, that weeps, deserves to be bewailed, ancient.
 Oc'ran, disturber.
 O'ded, to sustain, to lift up.
 Og, a cake, bread baked in the ashes.
 O'hel, tent, tabernacle, brightness.
 Olympas, *O-lim'-pas*, heavenly.
 O'mar, he that speaks, bitter.

- Omega, *O-mee'-ga*, the last letter of the Greek alphabet.
 Om'ri, a sheaf of corn, rebellion, bitter.
 On, pain, force, iniquity.
 O'nau, pain, strength, iniquity.
 Onesimus, *O-nes'-se-mus*, profitable, useful.
 Onesiphorus, *On-ne-sif'-fo-rus*, who brings profit.
 Ophel, *O'-fel*, tower, obscurity.
 Ophir, *O'-fir*, ashes.
 Ophrah, *Off'-rah*, dust, fawn, lead.
 O'reb, a raven, caution, evening.
 Orion, *O-ry'-on*, the name of a constellation.
 Or nan, that rejoices, their bow or ark.
 Or pah, the neck, skull, nakedness of the mouth.
 Otu'ni, my time, my hour.
 Othuiel, *Oth'-ne-el*, the hour of God.
 O'zem, that fasts, their eagerness.
 Ozias, *O-zy'-as*, strength from the Lord.

 Paarai, *Pay'-a-ray*, or *Pay-a'-ry*, opening.
 Padan-aram, *Pay'-dan-ay'-ram*, Padan of the field, and
 Aram Syria.
 Pagi-el, *Pay'-je-el*, prevention or prayer of God.
 Palestina, *Pal-es-ty'-na*, which is covered.
 Pal'ti, deliverance, flight.
 Pamphylia, *Pam-fil'-le-a*, a nation made up of every tribe.
 Paphos, *Pay'-fos*, which boils, is very hot.
 Pa'ran, beauty, glory, ornament.
 Par'bar, a gate or building belonging to the temple.
 Par'menas, that abides and is permanent.
 Parosh, *Pay'-rosh*, a flea, fruit of the moth.
 Parshandatha, *Par-shan'-da-tha*, revelation of corporeal im-
 purities, of his trouble.
 Parthians, *Par'-the-ans*, horsemen.
 Paruah, *Pa-rev'-ah*, flourishing, that flies away.
 Parva'im, supposed to be Peru or Ceylon.
 Pash'ur, that extends the hole, whiteness.
 Patara, *Pa-tay'-rah*, which is trodden under foot.
 Pathros, *Puth'-ros*, or *Pay'-thros*, mouthful of dew.

Pat'mos, mortal.

Patrobas, *Pat'-ro-bas*, paternal, that pursues the steps of his father.

Pau, *Pay'-ew*, that cries aloud, appears.

Paul, *Paul'us*, a worker. His former name was **Saul**, a sepulchre, a destroyer.

Pedahzur, *Ped-ha'-zur*, savior, strong and powerful, stone of redemption.

Pedaiah, *Ped-ay'-e-ah*, redemption of the Lord.

Pe'kah, he that opens, or is at liberty.

Pekahiah, *Pek-a-hy'-ah*, it is the Lord that opens.

Pe'kod, noble, rulers.

Pelati'ah, let the Lord deliver.

Pe'leg, division.

Pelethites, *Pel'-eth-ites*, judges, destroyers.

Peniel, *Pe-ny'-el*, face or vision of God.

Penin'nah, precious stone, his face.

Penu'el. See **Peniel**.

Peor, *Pee'-or*, hold, opening.

Per'ga, very earthly.

Per'gamos, height, elevation.

Perizzites, *Per'-iz-zytes*, the name of a people who dwell in villages.

Per'sia, *Per'sis*, that cuts, nail, horseman.

Pe'ter, a rock, a stone.

Pethu'el, mouth or persuasion of God.

Phalec, *Fay'-lek*. See **Peleg**.

Phallu, *Fal'-lu*, admirable, hidden.

Phalti, *Fal'-ty*, deliverance, flight.

Phanuel, *Fa-new'-el*, face or vision of God.

Pharaoh, *Fay'-ro*, that disperses, that discovers.

Pharez, *Fay'-rez*, division, rupture.

Pharpar, *Far'-par*, that produces fruits, fall of the bull.

Phebe, *Fee'-be*, shining, pure.

Phenice, *Fe-ny'-se*, red, purple.

Phicol, *Fy'-kol*, the mouth of all, perfection.

Philadelphia, *Fil-a-del'-fe-a*, the love of a brother.

Philemon, *Fil-ee'-mon*, or *Fy-lee'-mon*, that is affectionate.

- Philetus**, *Fil-ee'-tus*, or *Fy-lee'-tus*, amiable, beloved.
Phil'ip, warlike, a lover of horses.
Philippi, *Fil-lip'-pi*, the same as Philip.
Philistia, *Fil-lis'-te-a*, or *Fy-lis'-te-a*, the country of the Philistines.
Philistines, *Fil-lis'-tines*, or *Fy-lis'-tins*, those that dwell in villages.
Philologus, *Fil-lol'-lo-gus*, lover of learning.
Phinehas, *F'in'-ne-has*, a bold countenance.
Phlegon, *Flé'-gon*, zealous, burning.
Phrygia, *Fry'-e-a*, dry, barren.
Phurah, *Few'-rah*, that bears fruit, that grows.
Phygellus, *Fy-jel'-lus*, fugitive.
Pi-be'seth, the mouth of despute.
Pi-hahiroth, *Py-ha-hi'-roth*, the mouth, the pass of Hiroth, the opening of liberty.
Pi'late, who is armed with a dart.
Pi'non, gem, that beholds.
Pirathon, *Pir'-a-thon*, his dissipation, deprivation; in Syriac, his vengeance.
Pis'gah, hill, eminence, fortress.
Pisidia, *Py-sid'-e-a*, pitch, pitchy.
Pi'son, changing, doubling, extended.
Pi'thom, their mouthful, bit, consummation.
Pi'thon, his mouth, his persuasion.
Pol'lux, a boxer.
Pontius, *Pon'-she-us*, marine, belonging to the sea.
Pon'tus, the sea.
Poratha, *Por'-a-tha*, fruitful.
Porcius, *Por'-she-us*.
Potiphar, *Pot'-te-far*, bull of Africa, fat bull.
Poti-pherah, *Pot-if'-fe-rah*, or *Pot-e-fee'-rah*, that scatters or demolishes the fat.
Prisca, *Pris'-kah*, ancient.
Priscilla, *Pris-cil'-lah*, the same as Prisca.
Frochorus, *Prok'-o-rus*, he that presides over the choir.
Publius, *Pub'-le-us*, common.
Pudens, *Pew'-dens*, shamefaced.

Pul, bean, destruction.

Pu'non, precious stone, that beholds.

Pur, lot.

Puteoli, *Pew-tee'-o-ly*, a city in Campania.

Putiel, *Pew'-te-el*, God is my fatness.

Quar'tus, the fourth.

Raamah, *Ray'-a-mah*, or *Ra-ay'-mah*, greatness, thunder, evil, bruising.

Raamses, *Ra-am'-ses*. See Rameses.

Rab'bah, powerful, contentious.

Rab'mag, who overthrows a multitude, chief of the magicians.

Rab'saris, grand master of the eunuchs.

Rab'sshakeh, cup-bearer of the prince, chamberlain.

Rachab, *Ray'-kab*, proud, strong, enlarged.

Rachal, injurious, perfumer.

Rachel, *Ray'-tshel*, a sheep.

Ragau, *Ray'-gaw*, a friend, a neighbor.

Raguel, *Rag-ew'-el*, shepherd or friend of God.

Ra'hab, proud, strong, quarrelsome.

Ra'hab, large, extended, public place.

Rak'kath, empty, spittle.

Rak'kon, vain, mountain of lamentations.

Ram, elevated, who rejects.

Ramah, *Ray'-mah*, the same as Ram.

Ramath, *Ray'-math*, raised, lofty.

Ramathaim-zophim, *Ray-math-ay'-im-zo'-fim*, the same as Ramah.

Ra'math-le'hi, elevation of the jawbone.

Rameses, *Ram'-e-ses*, thunder, he that destroys evil.

Ramiah, *Ram-i'-ah*, exaltation of the Lord.

Ra'moth, high places.

Rapha, *Ray'-fa*, relaxation, physic.

Raphael, *Ray-fay'-el*. See Rephael.

Raphu, *Ray'-few*, cured, comforted.

the fourth, a square, that stoops.

- Rebek'ah**, fat, quarrel appeased.
Rechab, *Re'-kab*, square, chariot, rider.
Rechabites, *Re'-kab-ites*, the posterity of Rechab.
Regem, *Re'-jem*, that stones, purple.
Regem-melech, *Re-jem'-me-lek*, he that stones the king, the purple of the king.
Rehabi'ah, breadth, place of the Lord.
Re'hob, breadth, extent.
Rehobo'am, who sets the people at liberty, space of the people.
Reho'both, spaces, places.
Re'hum, compassionate, friendly.
Re'i, my shepherd, companion, my evil.
Remali'ah, the exaltation of the Lord.
Rem'mon, greatness, a pomegranate-tree.
Remphan, *Rem'-fan*, the name of an idol, which some think to be Saturn.
Rephael, *Re'-fa-el*, the medicine of God.
Rephaim, Rephaims, *Re-fay'-im*, giant, physician, relaxed.
Rephidim, *Ref'-e-dim*, beds, places of rest.
Resin, *Ree'-sen*, a bridle or bit.
Reu, *Ree'-ew*, his friend, his shepherd.
Reuben, *Rew'-ben*, who sees the son, vision of the son.
Reu'benites, the posterity of Reuben.
Reuel, *Re-yew'-el*, shepherd or friend of God.
Reumah, *Re-yew'-mah*, lofty, sublime.
Rezepl, *Ree'-zeff*, a pavement, burning coal.
Re'zin, voluntary, runner.
Re'zon, lean, secret, prince.
Regium, *Ree'-je-un*, rupture, fracture.
Rhesa, *Ree'-sah*, will, course.
Rhoda, *Ro'-dah*, a rose.
Rhodes, *Ro'des*, the same as Rhoda.
Rib'lah, quarrel that increases or spreads.
Rim'mon, exalted, pomegranate.
Riphath, *Ry'-fath*, remedy, release.
Ris'sah, watering, distillation, dew.
Riz'pah, bed, extension, coal.
Rogel, *Ro'-jel*, a foot; in Syriac, custom.

Romanti-ezer, *Ro'-mam-te-ee'-ser*, exultation of help.

Ro'man, strong, powerful.

Rome, strength, power.

Rosh, the head, the beginning.

Ru'fus, red.

Ruhamah, *Ru-hay'-mah*, having obtained mercy.

Ru'mah, exalted, rejected.

Ruth, filled, satisfied.

Sabe'ans, captivity, conversion, old age.

Subtecha, *Sab'-te-kah*, that surrounds.

Sa'doc, just, justified.

Sa'lah, mission, dart; according to the Syriac, that spoils.

Salamis, *Sal'-la-mis*, shaken, tossed, beaten.

Salathiel, *Sal-ay'-the-el*, I have asked of God.

Sa'lem, complete, peace.

Sa'lim. See Shalim.

Sal'mon, peaceable, perfect, that rewards.

Salmon, *Sal-mo'-ne*, peaceable.

Salome, *Sa-lo'-me*. See Salmon.

Samaria, *Sa-may'-re-a*, his guard, prison, or diamond, in Hebrew, *Shomeron*.

Samar'itans, people of Samaria.

Sam'lah, raiment, his left hand, his name.

Sa'mos, full of gravel.

Samothracia, *Sam-o-thray'-she-a*, an island, so called because it was peopled by Samians and Thracians.

Sam'son, his sun; according to the Syriac, his service, here the second time.

Sam'uel, heard or asked of God.

Sanbal'lat, bush or enemy in secret.

Saph, *Saff*, rushes, end, threshold.

Saphir, *Saf'-fir*, or *Say'-fir*, a city.

Supphira, *Saf-fy'-rah*, that tells, that writes books.

Sa'rah, lady princess of the multitude.

Sarai, *Say'-ray*, my lady, my princess.

Sar'dis, prince or song of joy, what remains; in Syriac, a pot or kettle.

Sarep'ta, a goldsmith's shop, where metals used to be melted and tried.

Sar'gon, who takes away protection, who takes away the garden; according to the Syriac, net, snares.

Sa'ron. See Sharon.

Sarsechim, *Sar-see'-kim*, master of the wardrobe, of the perfumes.

Saruch, *Say'-ruk*, branch, layer, twining.

Sa'tan, contrary, adversary, an accuser.

Saul, demanded, sepulchre, destroyer.

Soeva, *See'-vah*, disposed, prepared.

Scythian, *Sith'-e-an*, tanner, leather-dresser.

Se'ba, drunkard, that surrounds; according to the Syriac, old man.

Se'bat, twig, sceptre, tribe.

Se'cundus, the second.

Se'gub, fortified, raised.

Seir, *See'-er*, hairy, demon, tempest, barley.

Se'lah, a rock.

Seleucia, *Se-lew'-she-a*, beaten by waves, runs as a river.

Semei, *Sem'-me-i*, or *Se-mee'-i*, hearing, obeying.

Se'neh, bush.

Se'nir, a sleeping candle, a changing.

Sennacherib, *Sen-nak'-ke-rib*, bush of the destruction of the sword, of drought.

Sephar, *See'-far*, a book, scribe; in Syriac, a haven.

Sepharad, *See-fay'-rad*, a book, descending, ruling.

Sepharvaim, *Sef-ar-vay'-im*, two books, two scribes.

Se'rah, lady of scent, song, the morning.

Seraiah, *Se-ra-i'-ah*, or *Se-ray'-yah*, prince of the Lord.

Sergius, *Ser'-je-us*, a net.

Se'rug. See Saruch.

Seth, put, who puts.

Shaalbim, *Shay-alb'-im*, that beholds the heart.

Shaaraim, *Shay-a-ray'-im*, gates, valuation, hairs, barley tempests, demons.

Shaashgaz, *Shay-ash'-gaz*, he that presses the fleece.

Shadrach, *Shay'-drak*, tender nipple, tender field.

Sha'lim, fox, fist, path.

Shalisha, *Shal'-e-shah*, three, the third, prince.

Shal'letheth, a casting out.

Shal'lum, perfect, peaceable.

Shal'man, peaceable, perfect, that rewards.

Shalmanezzer, *Shal-ma-nee'-zer*, peace, tied, perfection and retribution.

Sham'gar, named a stranger, he is here a stranger, surprise of the stranger.

Sham'huth, desolation, astonishment.

Sha'mir, prison, bush, less.

Sham'mah, loss, desolation, astonishment.

Shammuah, *Sham'-mew-ah*, that is heard or obeyed.

Shaphan, *Shay'-fan*, a rabbit, wild rat, their lip.

Shaphat, *Shay'-fat*, a judge.

Sharai, *Shar'-a-i*, *Sha-ray'-i*, my lord, my song.

Sharezer, *Shar-ee'-zer*, overseer of the treasury.

Sha'ron, his plain, field, song.

Sha'shak, a bag of linen, the sixth bag.

Sha'veh, the plain that makes equality.

Shealtiel, *She-al'-te-el*, I have asked of God.

Sheariah, *She-a-ry'-ah*, gate or tempest of the Lord.

She'ar-ja'shub, the remnant shall return.

She'ba, compassing about, repose, old age.

Shebaniah, *Sheb-a-ny'-ah*, the Lord that converts, that re calls from captivity, that understands.

Sheb'na, who rests himself, who is now captive.

Shechem, *Shee'-kem*, portion, the back, shoulders.

Shedeur, *Shee'-de-ur*, or *Shed'-e-ur*, field, destroyer of fire.

She'lah, that breaks, that undresses.

Shelemiah, *Shel-le-my'-ah*, God is my perfection, my happiness.

Sheleph, *Shee'-lef*, who draws out.

Shel'omith, my happiness, my recompense.

Shelumiel, *Shel-ew-my'-el*, happiness, retribution of God.

Shem, name, renown, he that places.

Shemaiah, *Shem-a-i'-ah*, or *Shem-ay'-yah*, that obeys the Lord.

- Shemariah**, *Shem-a-ry'-ah*, God is my guard, diamond.
Shemeber, *Shem'-me-ber*, name of force, fame of the strong.
Sheiner, *Shee'-mer*, guardian, thorn.
Shemida, *She-my'-da*, name of knowledge, that puts knowledge, the science of the heavens.
Sheminith, *Shem'-me-nith*, the eighth.
Shemiramoth, *She-mir'-ra-moth*, the height of the heavens, the elevation of the name.
Shen, tooth, change, he that sleeps.
Shenir, *Shee'-nir*, lantern, light that sleeps, he that shows.
Shephatiah, *Shef-a-ty'-ah*, the Lord that judges.
Sheshach, *Shee'-shak*, bag of flax, the sixth bag.
Sheshbazzar, *Shesh-baz'-zar*, joy in tribulation, or of vintage.
Sheth. See Seth.
Shether-boznai, *Shee'-ther-box'-nai*, that makes to rot and corrupt.
She'va, vanity, elevation, fame, tumult.
Shibboleth, *Shib'-bo-leth*, burden, ear of corn.
Shicron, *Shy'-kron*, drunkenness, his wages.
Shiggaion, *Shig-gay'-yon*, a song of trouble.
Shigionoth, *Shig-gy'-on-oth*, mournful music.
Shiloah, *Shy-lo'-ah*. See Siloah.
Shi'loh, sent, the apostle.
Shi'loh, peace, abundance.
Shilonite, *Shy'-lo-nyte*, of the city of Shiloh.
Shimeah, *Shim'-me-ah*, that hears, that obeys.
Shimei, *Shim'-me-i*, that hears, name of the heap, my reputation.
Shimshai, *Shim'-shay*, my sun.
Shinar, *Shy'-nar*, the watching of him that sleeps, change of the city.
Shiphrah, *Shif'-rah*, handsome, trumpet, that does good.
Shishag, present of the bag, of the pot, of the thigh.
Shit'tim, that turns away, scourges, rods.
Sho'a, tyrants.
Sho'bab, returned, turned back.
Sho'bach, your bonds, your nets, his captivity; according to the Syriac, a dove-house.

- Shochob**, *Sho'-koh*, defence, a bough.
Shoshan'nim, lilies of the testimony.
Shu'ah, pit, humiliation, meditation.
Shu'al, fox, hand, fist, traces, way.
Shu'hite, a descendant of Shuah.
Shu'lamite, peaceable, perfect, that recompenses.
Shu'namite, a native of Shunem.
Shu'nem, their change, their sleep.
Shur, wall, ox.
Shu'shan, lily, rose, joy.
Shu'telah, plant, verdure, moist pot.
Sib'mah, conversion, captivity, old age, rest.
Sichem, *Sy'-kem*. See Shechem.
Si'don, hunting, fishing, venison.
Sigionoth, *Sig-gy'-o-noth*, according to variable tunes.
Si'hon, rooting out, conclusion.
Si'hor, black, trouble, early in the morn.
Si'las, three, the third.
Siloas, *Sil'-o-as*, or *Sy'-lo-as*, Siloam, *Sil'-o-am*, or *Sy-lo'-am*,
 sent, dart, branch.
Siloe, *Sil'-o-e*, or *Sy-lo'-e*, the same as Siloas.
Silva'nus, one who loves the woods.
Sim'eon, that hears or obeys.
Si'mon, that hears or obeys.
Sin, bush.
Sinai, *Sy'-nay*, or *Sy'-nay-i*, bush; according to the Syrian
 enmity.
Si'nim, the south country.
Si'on, noise, tumult.
Si'rah, turning aside, rebellion.
Sirion, *Sir'-re-on*, a breast-plate, deliverance.
Sisera, *Sis'-se-rah*, that sees a horse or swallow.
Si'van, bush, thorn.
Sinyr'na, myrrh.
So, a measure for grain or dry matters.
So'coh, tents, tabernacles.
So'di, my secret.
 Sod'-dom, their secret, their lime, their cement.

- Sodomites, *Sod'-dom-ites*, inhabitants of Sodom.
 Sol'omon, peaceable, perfect, one who recompenses.
 Sopater, *So-pay'-ter*, who defends or saves his father.
 So'rek, hissing, a color inclining to yellow.
 Sosipater, *So-se-pay'-ter*. See Sopater.
 Sosthenes, *Sos'-the-nes*, a strong and powerful savior.
 Spain, rare, precious.
 Stachys, *Stay'-kis*, spike.
 Stephanas, *Stef'-fa-nas*, a crown, crowned.
 Ste'phen, *the same as* Stephanas.
 Suc'coth, tents, tabernacles.
 Suc'coth-be'noth, the tabernacles of young women.
 Suk'kims, covered, shadowed.
 Sur, that withdraws or departs.
 Susan'na, a lily, a rose, joy.
 Susi, *Su'-sy*, horse, swallow, moth.
 Sychar, *Sy'-kar*, the name of a city.
 Syene, *Sy-ee'-ne*, bush; according to the Syriac, enmity.
 Syntyche, *Sin'-te-ke*, that speaks or discourses.
 Syracuse, *Sir'-ra-keuse*, that draws violently.
 Syria, *Sir'-re-a*, in Hebrew, *Aram*, sublime, deceiving.
 Syriac, Syrian, *Sir'-re-ak*, *Sir'-re-an*, of Syria.
 Syrians, *Sir'-re-ans*, inhabitants of Syria.
 Syro-phenician, *Sy'-ro-fe-nish'-e-an*, purple, drawn to.
 Taanach, *Tay'-a-nak*, or *Ta-ay'-nak*, who humbles or answers thee.
 Tab'bath, good, goodness.
 Tabeal, *Tay'-be-al*, or *Tab-ee'-al*, good God.
 Tabeel, *Tay'-be-el*, or *Tab-ee'-el*, *the same as* Tabeal.
 Taberah, *Tab'-e-rah*, or *Tab-ee'-rah*, burning.
 Tabitha, *Tab'-e-tha*, in Syriac, clear-sighted; she is also called Dorcas, wild goat.
 Ta'bor, choice; in Syriac, contrition.
 Tabrimon, *Tab'-re-mon*, good pomegranate.
 Tad'mor, palm-tree, change.
 Tahapanes, *Ta-hap'-pa-nes*, secret temptation.
 Tahpenes, *Tah'-pe-nes*, standard, flight.

- Talitha-cumi, *Tal'-le-tha-kew'-my*, young woman arise.
 Talmal, *Tal'-may*, my furrow, heap of waters.
 Tu'mar, a palm, palm-tree.
 Tam'muz, abstruse, concealed.
 Tanhumeth, *Tun-hew'-meth*, or *Tan-hu'-meth*, consolation,
 repentance.
 Taphath, *Tay'-fath*, little girl.
 Tar'pelites, ravishers, wearied.
 Tar'shish, contemplation of the marble.
 Tar'sus, winged, feathered.
 Tar'tak, chained, bound, shut up.
 Tar'tan, that searches, the gift of the turtle.
 Tatnai, *Tat'-nay*, that gives.
 Te'bah, murder, a cook.
 Te'beth, the Babylonish name of the tenth month of the
 Hebrews.
 Te'kel, weight.
 Tekoa, *Te-ko'-ah*, sound of the trumpet.
 Tel'abid, a heap of new grain.
 Tel-harsa, *Tel-har'-sah*, heap, suspension of the plough or
 of the head.
 Te'lieth, goodness.
 Tel-melah, *Tel'-me-lah*, or *Tel-mee'-lah*, heap of salt or of
 mariners.
 Te'ma, admiration, perfection.
 Te'man, the south, Africa.
 Te'manite, an inhabitant of Teman.
 Te'rah, to breathe, to scent, to blow.
 Teraphim, *Ter'-a-fim*, an image, an idol.
 Tertius, *Ter'-she-us*, the third.
 Tertul'lus, a liar, an impostor.
 Tetrarch, *Tet'-rark*, or *Tee'-trarch*, governor of a fourth
 part of a kingdom.
 Thaddeus, *Thad-dee'-us*, that praises.
 Tha'hash, that makes haste, or keeps silence.
 Tha'mah, that blots out or suppresses.
 Tha'mar. See Tamar.
 Tham'muz. See Tammuz.

The'bez, muddy silk.

Thelasar, *The-las'-ar*, that unbinds and grants the suspension or heap.

Theophilus, *The-of'-fe-lus*, a friend of God.

Thessalonica, *Thes-sa-lo-ny'-kah*, victory against the Thes-salians.

Theudas, *Thew'-das*, a false teacher.

Thomas, *Tom'-mas*, a twin.

Thum'mim, truth, perfection.

Thyatira, *Thy-a-ty'-rah*, a sweet savor of labor, or sacrifice of contrition.

Tiberias, *Ti-bee'-ri-as*, good vision.

Tiberius, *Ti-bee'-re-us*, son of Tiber.

Tib'ni, straw, understanding.

Ti'dal, that breaks the yoke.

Tiglath-pileser, *Tig'-lath-pi-lee'-ser*, that takes away captivity, miraculous.

Tik'vah, hope, a congregation.

Timeus, *Ti-mee'-us*, in Greek, perfect, honorable; in Hebrew, admirable.

Tim'nath, image, enumeration.

Timnath-heres, *Tim'-nath-hee'-res*, image of the dumb.

Ti'mon, honorable, worthy.

Timo'theus, honor of God, valued of God.

Tiphsah, *Tif'-sah*, passage, passover.

Tirhakah, *Tir'-hay-kah*, or *Tir'-ha-kah*, inquirer, law made dull.

Tirshatha, *Tir-shay'-tha*, that overturns the foundation; in Syriac, that beholds the time.

Fir'zah, benevolent, pleasant.

Fish'bite, that makes captives, that dwells.

Ti'tus, honorable.

To'ah, a weapon.

Tob, good, goodness.

Tob-adonijah, *Tob'-ad-o-ny'-jah*, my good God.

Tobi'ah, the Lord is good.

To'garmah, which is all bone, strong.

To'hu, that lives or declares.

Toi, *To'-i*, who wanders.

To'la, worm, scarlet.

To'lad, nativity.

Tophel, *To'-fel*, ruin, folly, insipid.

Tophet, *To'-fet*, a drum, betraying.

Tro'as, penetrated.

Trogyllium, *Tro-jil'-le-um*, a city in the isle of Samos.

Trophimus, *Trof'-fe-mus*, well educated.

Tryphena, *Try-fee'-nah*, delicate.

Trypho'sa, thrice shining.

Tu'bal, the earth, confusion.

Tu'bal-ca'in, worldly possession, jealous of confusion.

Tychicus, *Tik'-e-cus*, casual, happening.

Tyran'nus, a prince, one that reigns.

Tyre, Ty'rus, in Hebrew, *Sor*, or *Tsur*, strength.

Ucal, *Yew'-kal*, power, prevalency.

Ulai, *Yew'-la-i*, or *Yew-lay'*, strength.

Ulam, *Yew'-lam*, the porch, their strength.

Ul'la, elevation, holocaust, leaf.

Un'ni, poor, afflicted.

Uphaz, *Yew'-fas*, gold of Phasis or Pison.

Ur, fire, light.

Urba'nus, civil, courteous.

Uri, *Yew'-ri*, my light or fire.

Uriah, Urijah, *Yew-ry'-ah*, *Yew-ry'-jah*, the Lord is my light or fire.

Uri'el, God is my light or fire.

Urim and Thummim, *Yew'-rim* and *Thum'-mim*, lights and perfection.

Uz, counsel; in Syriac, to fix.

Uz'zah, strength, a goat.

Uzzen-sherah, *Uz'-zen-she'-rah*, ear of the flesh or of the parent.

Uz'si, my strength, my kid.

Uzzi'ah, the strength of the Lord.

Uzzi'el, the strength of God.

'allites, *Us-sy'-el-ites*, the posterity of Ussial.

Vash'ni, the second.
 Vash'ti, that drinks, thread.
 Vophsi, *Vof'-si*, fragment, diminution.

Zaana'nim, movings.
 Zu'bad, a dowry.
 Zab'di, portion, dowry.
 Zaccheus, *Zak-kee'-us*, pure, justified.
 Zachari'ah, memory of the Lord.
 Za'dok, just, justified.
 Za'ham, crime, impurity.
 Zair, *Zay'-ir*, little, afflicted.
 Zal'mon, his shade, obscurity.
 Zalmo'nah, the shade, your image.
 Zalmun'na, shadow, image.
 Zamzum'mims, thinking, wickedness.
 Zano'ah, forgetfulness, this rest.
 Zaphnath-paaneah, *Zaf'-nath-pay-a-nee'-ah*, one that discovers hidden things; in the Egyptian tongue, a savior of the world.
 Za'rah, east, brightness.
 Zarephath, *Zar'-re-fath*, ambush of the mouth.
 Zare'tan, tribulation, perplexity.
 Za'za, belonging to all; in Syriac, going back.
 Zebadi'ah, portion of the Lord.
 Ze'bah, victim, immolation.
 Zeb'edee, abundant portion.
 Zebo'im, deer, goats.
 Ze'bul, a habitation.
 Zeb'ulun, dwelling, habitation.
 Ze'hari'ah. See Zachariah.
 Ze'dad, his side, his hunting.
 Zedeki'ah, the Lord is my justice.
 Zeeb, *Zee'-eb*, wolf.
 Ze'lek, the noise of him that licks or laps.
 Zelophehad, *Ze-lo'-fe-ad*, the shade or tingling of fear.
 Zelotes, *Ze'-lo-tes*, jealous, full of zeal.
 Ze'zah, noontide.

Ze'mas, living.

Zephani'ah, the Lord is my secret, the mouth of the Lord.

Zephath, *Zee'-fath*, which beholds, attends.

Ze'pho, that sees and observes.

Zer, perplexity, tribulation, a rock.

Ze'rah. See **Zarah**.

Zeredah, *Zer'-e-dah*, or *Ze-ree'-dah*, ambush.

Ze'reash, misery, stranger.

Ze'ror, root, that straitens, a stone.

Zeru'ah, laprous, hornet.

Zerubbabel, *Ze-rub'-ba-bel*, banished, a stranger at Baby-

lon, dispersion of confusion.

Zeruiah, *Zer-eo-i'-ah*, pain, tribulation.

Ze'than, their olive.

Ze'thar, he that examines or beholds.

Zi'ba, army, fight, strength, stag.

Zib'eon, iniquity that dwells, the seventh.

Zib'iah, deer, goat, honorable and fine.

Zichri, *Zic'-ri*, that remembers, a male.

Zid'dim, huntings; in Syriac, destructions.

Zi'don, hunting, fishing, venison.

Zido'nians, inhabitants of Zidon.

Zif, this, that; according to the Syriac, brightness.

Zik'lag, measure pressed down.

Zil'lab, shadow, which is roared, the tingling of the ear.

Zil'pah, distillation, contempt of the mouth.

Zim'ran, song, singer, vine.

Zim'ri, my field, my vine, my branch.

Zin, buckler, coldness.

Zi'on, a monument, sepulchre, turret.

Zi'or, ship of him that watches, ship of the enemy.

Ziph, *Ziff*, this mouth, mouthful.

Zip'por, bird, crown; according to the Syriac, early in the morning, goat.

Zip'porah, beauty, trumpet.

Zith'ri, to hide, overturned.

Ziz, flower, a lock of hair; according to the Syriac, wing, feather.

Zi'za. See Zaza.

Zo'an, motion.

Zo'ar, little, small.

Zo'har, an army, a swelling.

Zo'har, white, shining, dryness.

Zohe'leth, that creeps or draws.

Zophar, *Zo'-far*, rising early, crown; in Syriac, sparrow goat.

Zo'rah, leprosy, scab.

Zorobabel, *Zo-rob'-ba-bel*. See Zerubbabel.

Zuar, *Zew'-ar*, small.

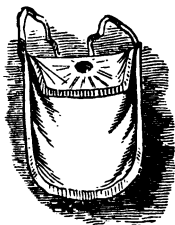
Zuph, that observes, roof.

Zur, stone, plan, form.

Zuri'el, the rock or strength of God.

Zurishaddai, *Zew'-ry-shad'-da-i*, the Almighty is my rock, splendor, beauty.

Zu'zims, the posts of a door, splendor; in Syriac, departing, money; in Chaldee, strong.



A Manual of Practice,

FOR THE GUIDANCE OF PRESIDING OFFICERS, MEMBERS
OF LODGES, ETC.*

1. THE presiding officer having taken the chair, and a quorum being present, the minutes of the previous meeting must be read, and in case no mistakes appear upon them, they must be declared approved. The presiding officer must preserve (perforce, if necessary) order and decorum. He may speak to points of order in preference to other members, rising from his seat for that purpose; and decide questions of order, subject to an appeal to the body by any two members, on which appeal no member should speak more than once, unless by leave of the body. He must rise to put a question, but may state it sitting. He must put no motion until it shall be seconded.

2. Questions must be distinctly put in this form, to wit: "As many as are of opinion that [as the question may be], say '*Ay*,'" and after the affirmative voice is expressed, "As many as are of a contrary opinion, say '*No*.'"† If the presiding officer doubt, or if a division be called for, the body must divide: those in the affirmative of the question must first rise from their

* The Rules here presented are appropriate to the government of all public bodies.

† In Odd-Fellows' Lodges, so far as the *expression* of members is concerned, this form is changed, the voters being required to "give the usual sign of an Odd-Fellow."

seats, and afterward those in the negative. If the presiding officer still doubt, or a count be required, he may name two members, one from each side, to "tell the members in the affirmative and negative;"* which being reported, the presiding officer must rise and state the decision to the body. No division and count by tellers will be in order, except upon the motion of two members.

3. All committees must be appointed by the presiding officer, unless otherwise specially directed by the by-laws, in which case they must be appointed by ballot; and if, upon such ballot, the number required shall not be elected by a majority of the votes given, the body must proceed to a second ballot, in which a plurality of votes may prevail; and in case a greater number than is required to compose or complete a committee shall have an equal number of votes, the body must proceed to a further ballot or ballots.

4. The first-named member of any committee must be the chairman; and in his absence, or being excused by the body, the next-named member, and so on, as often as the case shall happen, unless the committee, by a majority of their number, elect a chairman.

5. Any member may excuse himself from serving on any committee at the time of his appointment, if he is then a member of other committees.

6. It is the duty of a committee to meet on the call of any two of its members, if the chairman be absent, or decline to appoint such meeting.

7. In all other cases of ballot than for committees, a majority of the votes given must be necessary to an election, and where there shall not be such a majority on the first ballot, the ballots must be repeated until a majority be obtained. And in all balloting blanks

* In an Odd-Fellows' Lodge the Warden acts as teller.

must be rejected, and not taken into the count in the enumeration of votes, or reported by the tellers.

8. In cases of election by the body, the presiding officer may vote, unless a special enactment to the contrary shall have been made by the body. In cases of equal division of the body, the presiding officer may have the "casting vote." If by law he is debarred this privilege, a "tie vote" decides a question *lost*.

9. The order of business should be as follows:—1. Calling the roll of officers. 2. Reading the minutes of the previous meeting. 3. Consideration of previous proposals for or certificates of membership. 4. Introduction of new members. 5. Reception of new proposals for or certificates of membership. 6. Consideration of unfinished business. 7. Consideration of business of a general description. 8. The reading of communications. 9. Reports of committees, by seniority. 10. Consideration of new business.

10. Resolutions which require investigation, or which it may be necessary to delay for inquiry and future action, must be referred to a committee, usually of three members, who should report as speedily as the nature of the subject may permit.

11. When a member is about to speak in debate, or for the purpose of making any necessary inquiry, he must rise from his seat, and respectfully address himself to the presiding officer. He must confine himself to the question under debate, and avoid personality.

12. When two or more members rise at the same moment, the presiding officer must decide which is entitled to the floor.

13. No member should occupy an unreasonable time in debate: a member reporting a resolution under consideration from a committee, may open and close the debate upon it.

14. Any member who shall first obtain the floor, after the member reporting a resolution from a committee shall have concluded, may speak in opposition for any reasonable length of time, and others may follow for and against the measure. When the debate is closed by order of the body, any member may be allowed five minutes to explain any amendment he may offer; after which, any member who shall first obtain the floor may be allowed to speak five minutes in opposition to it; and there must be no further debate on the amendment; but the same privilege of debate may be allowed in favor of and against any amendment that may be offered to the amendment: and neither the amendment nor an amendment to the amendment should be withdrawn by the mover thereof, unless by the unanimous consent of the body.

15. If any member, in speaking or otherwise, transgress the rules of the body, the presiding officer must, or any member may call to order; in which case, the member so called to order must immediately sit down, unless permitted to explain; and the body must, if appealed to, decide on the case, but without debate; if there be no appeal, the decision of the chair must be submitted to. If the decision be in favor of the member called to order, he should be at liberty to proceed; if otherwise, he must not be permitted to proceed, in case any member object, without leave of the body; and, if the case require it, he will be liable to the censure of the society.

16. If a member be called to order for words spoken in debate, the person calling him to order must repeat the words excepted to, and they must be taken down in writing; and no member can be held to answer, or be subject to censure for words spoken in debate, if any other member has spoken, or other business has

intervened, after the words spoken, and before exception to them shall have been taken.

17. No member should speak more than once to the same question, without leave of the body, unless he be the mover, proposer, or introducer of the matter pending; in which case he may be permitted to speak in reply; but not until every member choosing to speak shall have spoken.

18. If a question depending be lost by adjournment, and revived on the succeeding meeting, no member who shall have spoken at the preceding meeting should be permitted again to speak without leave.

19. While the presiding officer is putting a question, or addressing the body, none should walk out of or across the room; nor, in such case, or when a member is speaking, entertain private discourse; nor, while a member is speaking, pass between him and the chair. Every member must remain uncovered during the session of the society.

20. No member should vote on any question in the event of which he is immediately interested.

21. Every member who shall be in the room when the question is put must give his vote, unless the body, for special reason, shall excuse him. All motions to excuse a member from voting must be made before the body divides, or before a call of the yeas and nays is commenced; and the question must then be taken without further debate.

22. When a motion is made and seconded, it must be stated by the presiding officer; or, being in writing, it must be handed to the chair, and read aloud by the secretary, before debated.

23. Every motion should be reduced to writing, if the presiding officer or any member desire it. Every written motion should be inserted on the minutes.

the name of the member making it, unless it be withdrawn on the same day or evening on which it was submitted.

24. After a motion is stated by the presiding officer, or read by the secretary, it must be deemed to be in possession of the body, but may be withdrawn at any time before a decision or amendment.

25. When a question is under debate, no motion can be received but to adjourn, to lie on the table, for the previous question, to postpone to a day certain, to commit or amend, to postpone indefinitely: which several motions must have precedence in the order in which they are arranged; and no motion to postpone to a day certain, to commit, or to postpone indefinitely, being decided, can be again allowed on the same day, and at the same stage of the proposition.

26. When a resolution shall be offered, or a motion made, to refer any subject, and different committees shall be proposed, the question must be taken in the following order: the committee of the whole; a standing committee; a select committee.

27. A motion to adjourn, and a motion to fix the day to which the society shall adjourn, is always in order: these motions, and the motion to lie on the table, must be decided without debate.

28. The hour at which every motion to adjourn is made should be entered on the minutes.

29. The previous question must be in this form:—"Shall the main question be now put?" It should only be admitted when demanded by a majority of the members present, and its effects must be to put an end to all debate, and bring the body to a direct vote upon the motion to commit, if such motion shall have been made; and if this motion does not prevail, then upon amendments reported by a committee, if

any; then upon pending amendments; and then upon the main question. On a motion for the previous question, and prior to the seconding of the same, a call of the body will be in order; but after a majority shall have seconded such motion, no call can be in order prior to a decision of the main question. A member may, at any time, move the previous question.

30. On a previous question there must be no debate. All incidental questions of order arising after a motion is made for the previous question, and pending such motion, must be decided, whether on appeal or otherwise, without debate.

31. When a question is postponed indefinitely, the same should not be acted upon again.

32. Any member may call for the division of a question, which must be divided if it comprehend propositions in substance so distinct, that one being taken away, a substantive proposition shall remain for the decision of the body. A motion to strike out and insert should be deemed indivisible; but a motion to strike out being lost, precludes neither amendment nor a motion to strike out and insert.

33. Motions and reports may be committed at the pleasure of the body.

34. No motion or proposition on a subject different from that under consideration can be admitted under color of amendment. No resolution can, at any time, be amended by annexing thereto, or incorporating therewith, any other resolution pending before the body.

35. When a motion has been once made, and carried in the affirmative or negative, it will be in order for any member of the majority to move for the reconsideration thereof, on the same or the succeeding

meeting only; and such motion will take precedence of all other questions, except a motion to adjourn.

36. Where papers are laid before the body, or referred to a committee, every member has a right to have them once read at the table before he can be compelled to vote on them. [But it is a great, though common error to suppose that he has a right to have acts, journals, accounts, or papers on the table, read, independently of the will of the majority. The delay and interruption which this might be made to produce, evince the impossibility of the existence of such a right. There is, indeed, so manifest a propriety in permitting every member to have as much information as possible on every question on which he is to vote, that when he desires the reading, if it be seen that it is really for information, and not for delay, the presiding officer directs it to be read without putting a question, if no one objects. But if objected to, a question must be put.]

37. The unfinished business in which the body was engaged at the last preceding adjournment must have the preference in regular order; and no motion on any other business must be received, without special leave of the body, until the former is disposed of.

38. The name of the member who presents a petition or memorial, or who offers a resolution to the consideration of the body, should be inserted on the minutes.

39. The yeas and nays may be called on the demand of five members. In calling, each member, as his name is uttered by the secretary, should answer promptly. It is proper for a member opposed to a measure to vote in the affirmative, and *vice versa*, for the purpose of calling for a reconsideration.

40. When the body forms itself into a committee

of the whole, the presiding officer must leave his chair, and appoint a chairman from the committee. No previous question can be put in a committee of the whole; nor can this committee adjourn, as others may; but if their business is unfinished, they may rise on a question, resume the society, and the chairman will report that the committee of the whole have, according to order, had under their consideration such a matter, and have made progress therein; but not having time to go through the same, have directed him to ask leave to sit again: whereupon a question is put on their having leave, and on the time when the body will again resolve itself into a committee. But if they have gone through the matter referred to them, a member will move that the committee rise, and that the chairman report their proceedings to the body; which being resolved, the chairman will rise, the presiding officer resume the chair, and the chairman will inform him that the committee have gone through the business referred to them, and that he is ready to report.

41. All questions must be propounded in the order in which they were moved; but in filling up blanks, the largest sum, and the longest time named, must be first put.

42. No standing rule or order of the body can be rescinded or changed without previous notice being given of the motion therefor, nor any by-law be suspended, except by a unanimous vote of the members present: nor can the order of business, as established by the rules, be postponed or changed, except by a vote of at least two-thirds of the members present. The body may at any time, by a vote of a majority of the members present, suspend the standing rules, for the purpose of going into the co-

mittee of the whole; and also for providing for the discharge of the committee of the whole from the further consideration of any matter referred to it, after acting without debate on all amendments pending, and that may be offered.

43. Questions are to be put, first on the affirmative, and then on the negative side. After the affirmative shall have been put, any member who has not spoken before on it may rise and speak, because it is no full question till the negative part be put.

44. Resolutions involving the alteration of a constitution or by-laws of a society must be adopted by a two-thirds vote, and action on them should be postponed at least two weeks beyond the time of their presentation.

THE END.



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